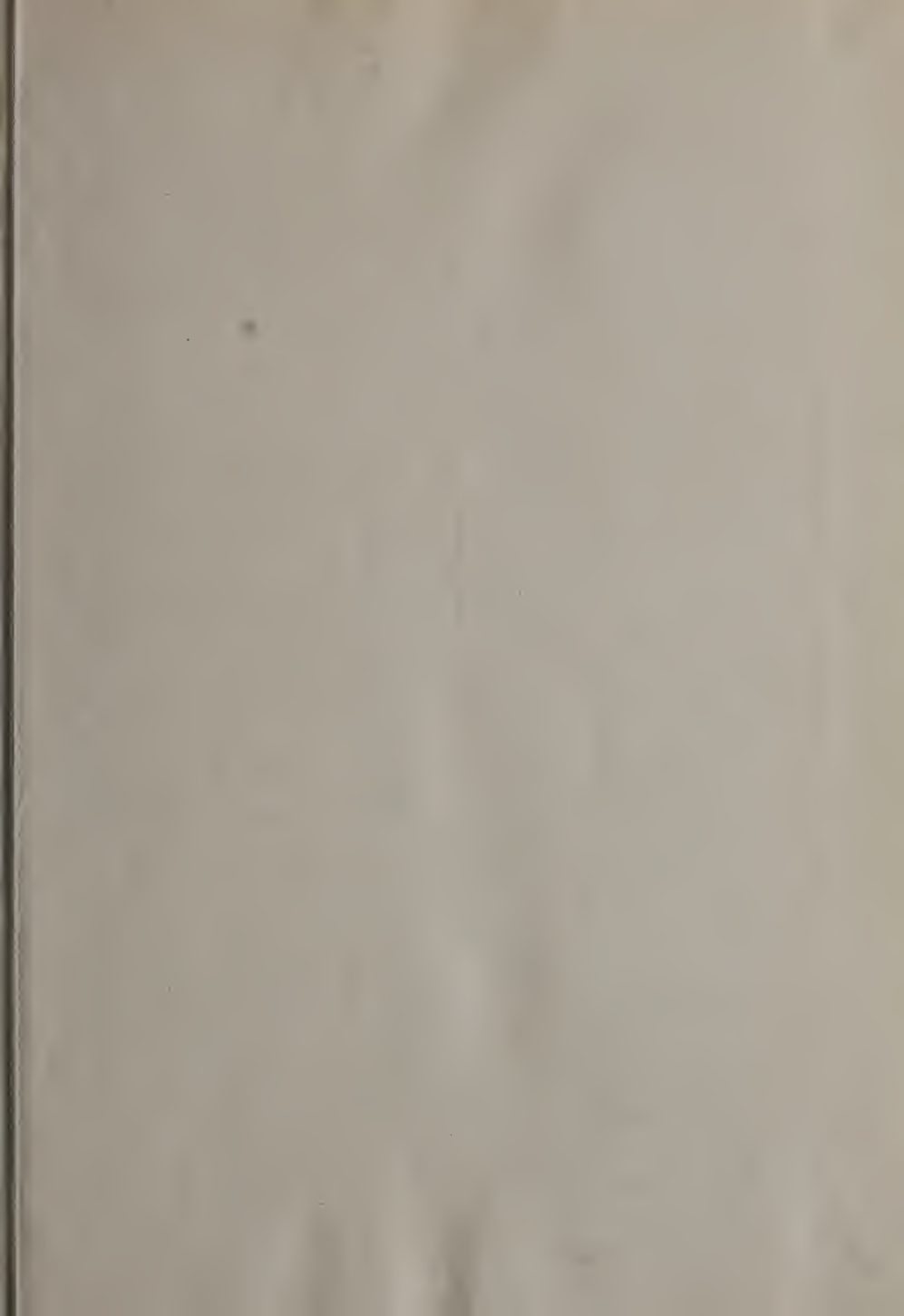


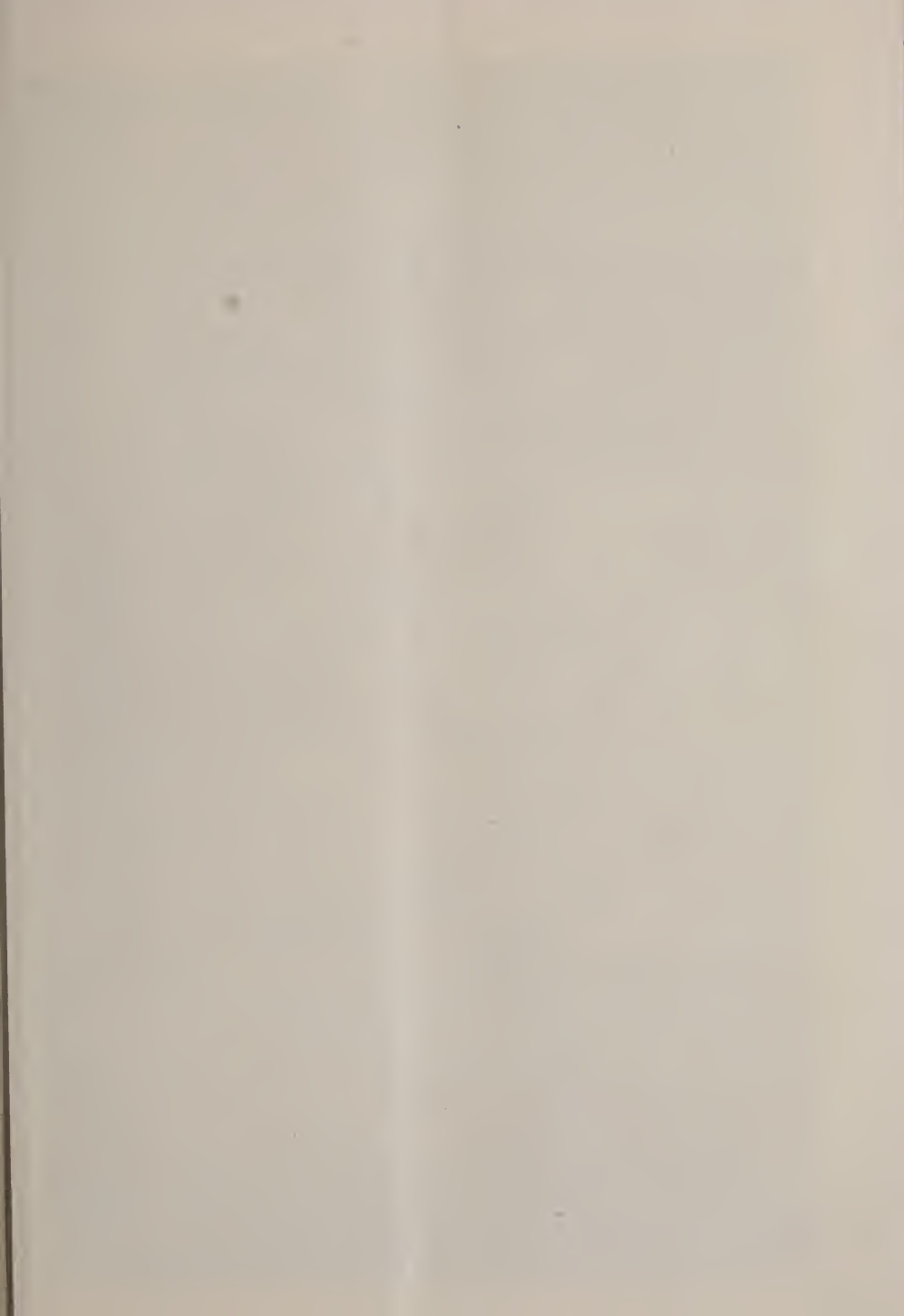
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PURE HEART SOCIETY, NIIGATA, JAPAN

Life and Light

Vol. XXXIX

AUGUST, 1909

No. 8

Many hearts, both in America and Turkey, are gladdened by the arrival at Auburndale in late June of little Margaret Trowbridge Merrill, first born **MISSIONARY** of Rev. J. E. Merrill, of Aintab, Central Turkey. Many **PERSONALS.** women who have heard Mrs. E. G. Tewksbury plead for the women and girls of North China will rejoice with her, as she welcomes a new little daughter to her home.

Just as we go to press the word comes, with no details, of the death of Miss Mary Bryant Daniels, of Osaka, Japan. Miss Daniels had been a missionary of the W. B. M. for twenty years, and she had but recently returned to her field after a protracted furlough. At first she taught in a boys' school, and later gave herself to the work of a city evangelist, directing Sunday schools and reaching the non-Christian homes through the children. For a while she lived in a small Japanese house in a crowded district of the great city, so that she might come closer to the people. It was an exhausting experience, but she wrote of it: "I have accomplished just what I hoped by living in the slums. I have the friendship of the whole community and the people have gained a knowledge of my religion which will influence their attitude to Christianity more than they realize."

The following workers are needed at once to fill vacancies, some of which have existed for several years. "How shall they hear without a preacher?" **WILL YOU** South Africa: normal teacher; Turkey: Bitlis, teacher, Mount Go? Holyoke School; Harpoot, kindergartner, Euphrates College, evangelistic worker; India: Ahmednagar, superintendent Bible Women's training School; Bombay, superintendent of primary work; Madura, normal teacher, girls' training and high School; Ceylon, teacher, Uduvil girls' boarding School; China: Foochow, physician, nurse, teacher, Foochow girls' College; Pao-ting-fu, evangelistic worker; Japan: two evangelistic workers; Micronesia: Kusaie, teacher, girls' boarding School; self-supporting workers. If all the vacancies in the preceding list should be filled, and properly qualified women should offer themselves for the following positions, the Board would make every effort to secure their support "How shall they preach except they be sent?" The following workers

have been urgently called for by our missionaries, but no money is in hand for salaries, outfits and traveling expenses. South Africa: normal teacher; Mount Silinda, teacher; West Central Africa: teacher, evangelistic worker; China: Diong-loh, physician, teacher, Abbie B. Child School; Tientsin, teacher; Japan: two evangelistic workers.

The story that Mrs. Dodd tells us on page 356, and other words from our missionaries in many places, should touch our hearts with emulation. If **THE NEED** they in their poverty can do so much, surely we in our abundance **TURKEY.** must do far more. The difference is, they know what it means to be in terror and destitution while we have always been, through no virtue of ours, kept in safety. Shall our gifts be less than theirs? Are our hearts hard with indifference or puffed up with self-complacency when our fellows are in such distress? Have we grown so used to the thought of massacres in Turkey that these new horrors do not move us? Are we dull, so lacking in imagination that we eat and sleep uncaring while thousands whom we can help are homeless and starving? The gifts from America in aid of the sufferers come slowly and scantily. Where is our womanly sympathy, our Christian love?

The early days of July brought much joy to the friends of our great missionary societies for we were sure that the fund of \$300,000 was complete, **THE TOGETHER** thus making possible the clearing away of all debts. For **CAMPAIGN.** this we give thanks, and we hope that never again may there be the need of such an appeal and such a strenuous campaign. Other good results have come besides the raising of the money, the unifying of all mission work as one sublime cause, and the strong presentation of various aspects of the work by devoted missionaries have been powerful for good. But our women must remember that not one dollar of this fund helps at all the work for which the Woman's Board is responsible. Our own need is imperative. Shall we not have a campaign of our own to keep our work as it is—yes, even give it a chance to grow as the Master would have it?

It is good to read that this little ship, built by our Sunday schools to carry on the blessed work of the man who bore that name, has reached the **THE** Gilbert Islands safely. Captain Walkup has already **HIRAM BINGHAM.** visited all the islands and his letters tell of a warm welcome. Mr. Channon writes of a great wave of conversions on Ocean Island, his present home, and, on the arrival of the vessel, the new converts eagerly bought every Bible she had brought. All the hymn books, geographies, and in fact all printed matter was quickly taken, and hundreds went away disappointed. It is hard that those hungry for the word of life must wait long for their share.

Contributions for regular work received by the Woman's Board of Missions for the month ending June 18th amount to \$8,924.49. Total

THE CONTRIBUTIONS for regular work for eight months amount to TREASURY. \$70,471.11. Of this amount the sum received from the Branches for regular work is \$67,430.11. A little arithmetic will show that the money gatherers need to be industrious for the remaining months of the financial year. How about the money givers?

We would all like to visit the Orient—few of us are likely to be able to see those countries of charm and of darkness. But we hope to have here in THE BOSTON MISSIONARY EXPOSITION such a reproduction of some of their peculiarities that our knowledge will be much extended and our sympathies greatly quickened. Last year a single society carried out a brilliant and instructive exposition of the Orient in London, which was a wonderful education to multitudes of visitors. Now fifty-eight organizations are uniting to plan for a similar undertaking in Boston, to be presented in the spring or the autumn of 1910. We shall see exact reproductions of an African village, huts, medicine poles, and all the tokens of heathenism, a Chinese community with temple and pagoda, a Japanese village, representation of homes in India, Cuba, the Philippines and so on.

A great part of the benefit will be the training in missionary knowledge and interest of thousands of young people who will be so taught as to explain the different sights and to answer the questions of visitors. Real missionaries, too, will be there, to give addresses and information concerning the peoples for whom they labor. Try to make place in your plans for 1910 to give time to enjoy and profit by this great missionary exposition.

The Mission News, published monthly in Kobe, "with especial reference to the work of the American Board in Japan," tells of an annual prayer WOMEN'S PRAYER MEETING IN JAPAN. meeting for women, when they convene from many churches for a day of prayer, from four to five hundred being present. The one this year met in Osaka, May 1st, and the subject of thought and petition for the two sessions was, "Lord, what wilt thou have me to do?" As many who would gladly have been present were unable to attend, local meetings were held in various other places, taking the same topic. In Hokkaido delegates from the whole island meet in some central place, the expenses being met by a common fund, and visitors entertained free of charge. Reports of thirty women's societies are given, and by these meetings the women are much helped in personal consecration and in efficient service.

The list of books prepared by the committee on United Study of Missions to accompany the use of *The Gospel in Latin Lands* is the following: *The BOOKS TO ACCOMPANY Continent of Opportunity*, by Dr. F. E. Clark; UNITED STUDY. *The Spell of Italy*, by Caroline Atwater Mason; *In His Name*, by Dr. E. E. Hale; *A Lily of France*, by Caroline Atwater Mason; *Under Calvin's Spell*, by Deborah Alcock; *Spain of To-day From Within*, by Manuel Andüjar; *Peru, Its Story, People and Religion*, by Geraldine Guinness; *The Bible in Brazil*, by Hugh C. Tucker; *Latin America*, by Herbert W. Brown; *South America and Its Missionary Problems*, by Bishop Neely; *Mexico in Transition*, by William Butler.

WORK FOR GIRLS AT NIIGATA

BY MRS. GERTRUDE BENEDICT CURTIS

(Rev. William L. Curtis and Mrs. Curtis have been missionaries of the A. B. C. F. M. in Japan since 1890.)

ON the northwest coast of Japan is the province of Echigo, about the size of Connecticut, with a population of nearly two million. Niigata, the capital, is a city of sixty thousand people, situated at the mouth of the Shinano, one of the longest rivers in the Empire. The city lies along a great bend in the river, which is here spanned by the famous "Bandai Bashi" (The Bridge of Ten Thousand Generations), over half a mile in length. Opposite the city a broad, fertile plain, dotted with hundreds of towns and villages, stretches out toward the distant snow-capped mountains which form the boundary of the province. Behind the city is the beautiful Japan sea, with the large island of Sado, noted for its ancient gold mines, some forty miles off the coast, its high backbone of mountains plainly visible.

On a low ridge in the outskirts of the city stands the missionary compound with its two houses commanding these wonderful views of river and mountains and sea. Back of the compound are the sand dunes extending to the sea a half a mile distant, while in front are rows and rows of tiny houses, rough and unsightly without but neatly plastered, papered and matted within. Each little yard is enclosed with a high wooden fence painted black. Thus is briefly sketched the location of the Niigata mission station (the only one in this great province of Echigo), where a few years ago Mr. and Mrs. Missionary and Baby Missionary came to live and work. Mrs. Missionary loved girls. She had found them fascinating in her work in America and in her previous experience in another part of Japan, so she was very glad to find that the great one-story buildings in the big compound to the right of her new home was a high school for girls with more than

five hundred pupils. How to reach and help these girls was the problem which confronted her, and it was not long before a way opened.

A King's Daughters' Society was organized and she was asked to take charge of it. Attracted by the foreign house and by the announcement that crocheting would be taught, the girls came in large numbers one afternoon a week. After an hour of crocheting, a devotional meeting was held with Bible reading, prayer and singing, and a brief talk on Christianity. At first it was up-hill work. Only three or four of the girls were from Christian homes, and they were not professing Christians. All the rest of



KING'S DAUGHTERS, NIIGATA, JAPAN

the girls were from non-Christian homes, where the opposition to Christianity was often so great that not a few of the girls came to the meetings secretly. But gradually a change came over the society. One of the girls united with the church, and two or three others took a stand in the society as Christians, though their parents would not allow them to receive baptism.

And now the society began to fulfill the purpose for which it had been started. These Christian girls began at once to try to win their companions to Christ, and their influence was far greater than that of missionary or Bible woman. The crocheting was gradually dropped as that attraction

was no longer necessary to hold the girls. The society was reorganized. One meeting a month was addressed by some Christian worker; the next week they would hold a work meeting; the next week a consecration meeting, at which all of the girls were expected to take part in prayer, in reading of Scripture verses, or by personal remark; and the last meeting of each month was a social. Officers and committees were chosen from among the girls. Their monthly dues of three *sen* were kept in a mite box which was opened just before Christmas, when the money was used for some benevolent object—in purchasing gifts for the poor of the city, or for the orphans; in war time for the soldiers in hospital, and in time of famine for relief work.

To help them increase their funds Mrs. Missionary taught them to make



SUNSHINE SOCIETY, NIIGATA, JAPAN

cake, which they sold, and thus added many a dollar to their benevolence fund. Could you have looked into her kitchen on one of their work afternoons it would have presented a lively scene. A score of girls in aprons with sleeves rolled up, were scattered about the room in groups, busily engaged in beating eggs, stirring batter, preparing the patty-pans, or removing the cakes from the oven; all chatting and laughing as schoolgirls will. Another group in the dining room would be making paper bags in which the cakes would be delivered to their customers. The materials for the cake making were purchased with society money, so the girls felt that the enterprise was truly their own.

At the monthly social meetings the girls themselves furnished a literary and musical program and played various games, the national card game of "One Hundred Poems" being a special favorite. Both social and work meetings were always opened and closed with devotional exercises.

A year after the King's Daughters' Society was organized a similar one called the Sunshine Society was started for the younger girls, and three years later a third, the Pure Heart Society (see frontispiece), for the very youngest. Thus, three afternoons in the week Mrs. Missionary had the pleasure of seeing her parlor filled with happy, earnest schoolgirls. A lending library aided greatly in their spiritual development. Translations of *Pilgrim's Progress*, *Titus, In His Steps* and *Christie's Old Organ* were favorites.

From the membership of these three societies a fourth was organized as a Christian Endeavor Society, which met weekly in Mrs. Missionary's dining room for Bible study, followed by a song service and prayer meeting. In these meetings many of the girls first took a stand as Christians, and tears often mingled with their prayers as some girl would plead brokenly for the conversion of a father or some other loved one. Neither winter's cold nor summer's heat could keep these girls away from these meetings. Mrs. Missionary will never forget how one stormy night when the snow was too deep for Japanese shoes, the girls took off shoes and stockings and came barefooted through the snow rather than miss their meeting.

As the years went by the *personnel* of the oldest society changed. The girls graduated and went away, some, to their homes, some to higher schools in Tokyo; many became teachers and some were married. But the ranks were filled with new recruits and the Christian spirit and influence of the society never waned.

It was wonderful how the girls grew and developed in Christian character during those years. Mrs. Missionary had the joy of seeing twelve of her King's Daughters received into the church. Each of these girls was presented with a beautiful Bible on the day of her baptism. Nearly all of the members of the Sunshine Society became active Christians also. Some who wished to unite with the church were prevented by the opposition of their parents. One earnest Christian girl had her Bible and hymn book taken from her and burned by her mother, and she and others were forbidden to attend the society. But neither opposition nor persecution can prevent the seed of truth from growing when once it is planted in good soil.

From these societies came some excellent Sunday-school workers, supplying this need not only in the church, but also in the three mission Sunday schools. Some were taught vocal and instrumental music, and became

organists and leaders of the singing as well as teachers in the Sunday schools and most efficient helpers in the church services. Two of the King's Daughters entered a missionary training school and are now Bible women. Another has become the wife of a pastor.

The second president of this society became one of the most earnest Christian workers. She was a girl from a humble home, but was possessed of a rare, unselfish spirit, and had a remarkable gift for music. During the first years of the society she became an orphan and came to live at the missionary's home. As a Sunday-school teacher she was a wonderful success. Her tact, enthusiasm and magnetic influence drew and held a large class of girls at the church, and at a Sunday school in the slums. Rarely even in America had Mrs. Missionary seen a more gifted worker, and she began to make great plans for the girl's future. So remarkable was her progress in music that she was sent to Tokyo to study under a fine teacher, and after one year of piano work was able to play difficult sonatas, while with her wonderful voice she sang alto or soprano with equal ease.

But God had other plans for her, and in the midst of her beautiful life-music he suddenly called for a rest, and so for six months she lay very still waiting and watching while God beat the time. And when the music began again it blended with that of the great chorus of the redeemed in heaven. It is not easy to give up life and all its hopes and plans at the age of twenty, yet she could say quietly, "I have left it all with God;" and during the last hard days there was always a smile on her face and a patience and peace that comes only to those who trust in God. Missionary service is surely worth all it costs when such results as these gladden the hearts of the workers.

PICTURES FROM JAPAN

(Explained by Miss Abbie M. Colby.)

Fujinaka Bridge.—Osaka has a wide river, many canals and hundreds of bridges. This picture represents the dedication, as it really was, of a new bridge built not long ago by Dr. Fujinaka, who has for many years had a large hospital, just out of sight, back of the people.

It is a Japanese custom to get, if possible, an old man or woman, or, better, both, to cross over first on a new bridge at the opening ceremony. Dr. Fujinaka was especially happy in having a couple who were not only the oldest couple in the Shima-no-uchi Church (Kumiai), which is close to his hospital, but who were among the earliest Christians in Osaka. Other

Christians, who have borne the heat and burden of the work, including the pastor, Mr. Koki, from the beginnings thirty and forty years ago, are there, and it is a representative company of Osaka Christians of the Kumiai body.

The young lady in full view in the center is a daughter of Dr. Fujinaka, and one of the Baikwa pupils. Mrs. Fujinaka is beside her daughter, at the left, but almost hidden by the man in front. On the stone at the right the name of the bridge is in three Chinese characters, *Fuji naka hashi*, while on the left stone is the same name in six Japanese syllables, *Fu ji na ka ha shi*. Hashi is bridge. This is the way with all Osaka bridges, and



FUJINAKA BRIDGE AT OSAKA

everything else for that matter. Chinese for the learned, but Japanese for the common people. In all things the Christians strive to glorify the Christian name.

Rev. T. Osada is the principal of the Baikwa and "the hard-working, underpaid and conscientious pastor of one of the five Congregational churches of Osaka." Besides this he is a popular public speaker, a man with brains and knowing how to use them, so besides ten regular meetings a week there is no end to the calls upon him. Yet he is never ruffled, but is always one of those calm, gracious Christian gentlemen whom one delights to meet. His wife died in February, 1908, and his oldest daughter, herself still young, carries the load of mothering the other children.

International Friendships.—"Nation shall not lift up sword against nation, neither shall they learn war any more." "On earth peace."

One of the most interesting phases of life in Japan is the deep affection existing between Japanese students and their foreign teachers, not only in

the girls' schools, but between men and men, even when the subject taught be the science of war; and the feeling is not ephemeral, the natural devotion of youth to superiors, but often the ties grow stronger as the discipline of life ripens character on both sides, and it may be the former pupils can say, "I have more understanding than all of my teachers."

Who can describe the joy of a true teacher over the achievements of a pupil?

The men of the world are spending the wealth of the nations for the protection of country against country, and in every land the wise ones are at



REV. T. OSADA AND FAMILY

their wits' ends over the settlement of international differences, while the Christians could naturally and joyfully solve all of these vexing problems if they would follow the commands of the one whose disciples they profess to be.

"Jesus Christ is adorable. Christianity is detestable," was printed in a Japanese paper; and it is true that many feel this, and this state of mind is

most hopeful; and if such a one meets true and agreeable people from Christian lands his heart is easily won, and he learns that the evils that offend him are hated by all true followers of Jesus Christ, and he joins the ranks that make for peace; but if the ones whom he meets are offensive to him he finds further proof of the enormity of evils in Christendom, and the hatred and suspicion in his soul deepen, although he may for policy's sake conceal these feelings until an opportune time comes for striking at the accursed thing.

A gentleman, for many years a resident of New York, has written me: "It is my bitter experience while in America to have often seen and heard



SERVING TEA. MISS COLBY AND GRADUATE

contempt toward my country people, simply because we come from a country of 'heathens,' as they call us. Also I am disgusted with the way Christians condemn other Christians because they are members of other sects. I go so far as to declare that if even a Buddhist or Mohammedan be as good and honorable as a true Christian I will not offer him one word of criticism, or do anything against him."

The Japanese term for intimacy, if literally translated, means easy-hearted; and it is very pleasant to have a charming lady ask you to please be easy-hearted with her. You can imagine nothing more peaceful than friends

sitting together on the mats of an exquisite, old-style Japanese parlor, opening on a little gem of a garden. These rooms are shut away from the confusion of the streets, and have few of the thousand and one distractions of a crowded American parlor; and friends, when their hearts are at ease, certainly enjoy the "fellowship of kindred minds"; and even a foreigner may enjoy delicious hours of easy-hearted companionship, and learn to understand the secret thoughts of the "incomprehensible Japanese," but this can only be attained by years of patient study and fidelity.

Considering only the question of international comity, the tremendous influence for peace of the missionaries in every land cannot be overestimated, for in such quiet ways the nations are learning to love each other, and are being woven together by tens of thousands of strong friendships; while in addition to human friendship, which in every tongue is extolled, these Christian friends are together striving for all that is noblest, and shoulder to shoulder, working with might and main, with souls aglow with love for the same most Holy One, to save all humanity from every evil thing. Is not this more than human, even divine?

Mrs. Otsuka is a charming gentlewoman who makes you happier for a long time after meeting her, and whose sweet smile dispels ill feelings as the sunshine scatters the mists; a lady to the manor born, with the grace that



MRS. OTSUKA, AN EARLY GRADUATE
OF THE BAIKWA

can only be inherited from a long line of gentle ancestry, which can never be learned from schools nor spoiled by schools.

Osaka is divided into four *ku*—north, south, east, west—and the Baikwa Girls' School was in the west *ku*. A quarter of a century and more ago the head official of the west *ku* was Mr. Tateishi, father of this

Mrs. Otsuka, and he showed his approval of the school by sending his two little daughters as pupils. A classmate was a daughter of another progressive man of wealth and influence, and what was probably of the greatest importance in the minds of these young girls was the fact that the older brother was a most interesting young man, who was studying in the Episcopalian school for boys with ardent hopes fixed upon the ministry, but these he was obliged to relinquish by his father's command. I have heard him say that he felt that his life had been blasted; but it was not, and Osaka needs righteous men in the business world who can control money and men, and this the aspiring young divinity student has proven himself to be. What more natural than that these two families should join their son and daughter in marriage and that these should form an ideal home.

Mr. Otsuka is now well known as a railway man, managing both steam and electric lines, and also as one of the leading men among the Christians. Besides being a devoted Christian wife and mother and most charming entertainer, Mrs. Otsuka is one of the trustees of the Baikwa Girls' School. She graces whatever place she may be in, and is a beautiful pattern for young girls to follow—a lovely Christian lady who can manage affairs without losing her charming ways.

MISS YOSHI KAWASHIMA

BY MISS LUCY E. CASE

THE writer has known the subject of the sketch for seventeen years in the various positions of pupil, helper, Japanese teacher, Bible woman, associate teacher in the school, companion and in many senses as a loving daughter.

Born in a straw-thatched cottage in a little fishing-farming village on the island of Shikoku, little Yoshi showed, at an early age, a propensity unusual then for "fool" girls to acquire knowledge. Like many Japanese parents, Yoshi's father planned an early "suitable" match for his daughter, and in pursuance of this sent her to their village school where she was taught "the three R's" in the shape of Japanese sewing, tea ceremony and flower arrangement, with an occasional lesson on the Japanese weird *samisen*, a kind of musical instrument similar to the guitar. During her early years her "field" days were spent in the theatre of her village, where with all the family the entire day was given over to hearing and seeing the historic plays of old Japan. She says that nothing in her childhood gave her such pleasure as attending these all-day theatre family parties. For real "out-door sports" she helped to plant and harvest the rice and sometimes went on fishing excursions with her father.

Her child life was simple, natural and happy. Growing older she determined not to marry early, at least not till she had gained more learning and seen something of the world beyond her own village. She propounded to her father that her brother could marry and fulfill all the desires of the parents. The brother did not take to studies, but she had an insatiable thirst for more and ever more knowledge.

After she completed the studies of the village school a friendly teacher told her of a school in a distant city where she could gain information in the elementary sciences, and learn to speak a wonderful foreign tongue (English), and also have the joy of learning foreign music. It now became her absorbing purpose to reach that wonderful city and to study in that famous school. Her father did not favor the plan for he wanted his daughter

to be sensible and marry the man of his choice. Finally, he relented enough to pay his daughter's traveling expenses to Osaka, for that was the city she desired to reach. With great faith and a strong body, but with no material means of support, Yoshi came to the Baikwa Girls' School and sought admission. Her willingness to do anything to help and her great desire to learn attracted the notice of her teachers, and in time she became a pupil teacher of the primary class and was enabled to assist herself financially.



MISS KAWASHIMA, MISS CASE'S BIBLE WOMAN

When the writer reached Japan nearly seventeen years ago, Yoshi was in the graduating class in English. Her faithfulness and desire to be of use immediately attracted the new missionary, and together we soon started a neighborhood Sunday school. In my teaching and missionary work, with probably some of the best Christian teachers and Bible women in Japan, I have never seen her surpassed in getting and keeping children interested. Bright, interesting, wise and loving, Miss Kawashima was a grand success with the young children.

Through the kindness of some American friends she went to Kobe College upon her graduation from Osaka. She returned to Osaka to her alma

mater and to her missionary mater in the long and short vacations, and was a constant help in school and church and in the home.

In a foreign land it is often needful to have a native represent one before the officials and in connection with some business dealings. In this capacity Miss Kawashima proved a conscientious and tactful go-between. Having made a good record of earnest, faithful work in Kobe College, she returned to Osaka to do "team" work.

She became assistant in music and English in the school, a leader in Christian things and general helper to both Miss Colby and myself. She also became my personal Bible woman to go on short evangelistic tours and to call in the homes of the schoolgirls.

Missionaries are so dependent upon sympathetic, all-round helpers in their work that the value of such persons can scarcely be overestimated. In the many necessary complications of a school carried on by some Japanese Christians, and yet quite dependent upon the help and advice of the missionary teachers, and in the consequent co-operation Miss Kawashima was for years an able assistant.

For the past five years she has been connected in one way or another with Miss Tsuda's school in Tokyo. Her church affiliations have been with the Bancho Congregational Church of that city, and to it she has rendered service in many ways, being one member of the musical quartette of the church, the other lady member being our own dear Mrs. Greene.

Some American friends of woman's education in Japan obtained a scholarship in domestic science at Simmon's College, Boston, and Miss Tsuda's school was allowed to send a graduate there. Miss Kawashima was chosen, and for two years and a half was in this country enjoying its freedom, getting glimpses into many Christian homes and obtaining practical ideas of domestic science. During the past year she has taught this branch in Miss Tsuda's school, having charge of a dormitory and helping in the Christian work of the school.

Miss Yoshi Kawashima is one of the many daughters of the Plum Blossom Girls' School of Osaka, for whom we may thank God and take courage. No account of the Christian work in Japan can be adequate without giving due prominence to the Christian womanhood, and not the least in this regard is the influence extended by the Japanese Christian, educated young woman. From even a material point of view, Christian missionary effort pays in the advantages and culture received, which are broadly disseminated by its recipients, and from a Christian point of view it is "one of the glorious achievements of the impossible" which the Lord promised to his disciples.

The picture represents Miss Kawashima as she was ten years ago in the capacity of my Bible woman, seated on the floor in front of a brazier of coals, with the open Bible in her hands.

JAPANESE IN CALIFORNIA

BY MISS JULIA A. E. GULICK

(Miss Gulick has been a missionary of the W. B. M. in Japan for thirty-five years. Now, after some months in California, she has gone to Honolulu to work with the Japanese in the Hawaiian Islands, of whom there are many thousands.)

MY visits to Japanese friends on the Coast have been most enjoyable. All whom I knew in Japan were delighted to meet me, as I to meet them, and many others were most cordial. With Miss Harwood and Mr.



MISS JULIA A. E. GULICK

Furuya (the Japanese Congregational pastor in Los Angeles) I went out to Gardena, a half hour's ride from Los Angeles by trolley cars, to visit a family whom I knew in Japan. There is a father and mother and a son about sixteen. They have hired quite a piece of land on which they are raising strawberries, and straining every nerve hoping to make a fortune. Two years ago much money was made by those who were in the business, so my friend went into it, hoping to do the same; but last year prices were so low that many berries remained unpicked, and my friend was unable even to pay his land rent. This year they are hoping to do well, but "there's many a slip between the cup and

the lip." The aged father at home is urging their return. He says, "Never mind about the money, come home, come home, I want to see you." But the young people are unwilling to go back empty-handed after years in this country, so they are doing farm work, as they never did at home, hoping to gain their object.

They were overjoyed to see us, and gave us a fine dinner, partly American and partly Japanese. There is no regular service in Japanese in that region, and they do not understand enough English to be much profited by attending an American church. They attend occasional services which are held there by a Japanese Presbyterian pastor, and the wife is interested in a woman's society (a sort of club) which has been started for the benefit and uplift of Japanese women in that neighborhood. The prime mover in this is an unmarried man who was baptized by my brother in Kumamoto some twenty years ago. He is now a member of a Presbyterian church, and my friends say he is an earnest Christian.

There are some sixty Japanese women in that region who, with their husbands and some unmarried men, are cultivating strawberries and shipping them to the city for sale. They work hard early and late, and have little time or thought for anything but the business of money getting, and there is little to arouse an interest in anything better. The Woman's Club was organized with the hope of lifting their thoughts and making a way for Christian ideals to enter. The great majority of the women are Buddhists. The outlying camps or settlements, generally, are in a similar condition religiously.

In the cities a good deal is being done for the Japanese in the way of day schools and night schools and religious services. And this city work reaches out into the country in many directions, as the young men, many of them, go out into the country to work, either permanently or temporarily during the fruit-picking season. With Miss Harwood I visited one of her "boys," as she calls them, who is doing a good business in the outskirts of the city, raising chickens and vegetables. This young man has an uncle, a brother and another young man with him; but the house was as neat as a pin, and they cooked us a nice chicken dinner. I wish I could say as much of all the Japanese homes in America where there are women. Some of them seem not to be able to adapt themselves to American ways and furnishings, and their little apartments seem much more squalid than the homes of much poorer people do in their own country. I presume I shall see much of this in Hawaii.

The first convert of the Congregational Mission took a course in the Chicago Theological Seminary (at his own expense), and is now acting as pastor of the Japanese church, which is a branch of the First Congregational Church of Los Angeles. And he is meeting with much success in winning the young men who have been under the influence of the mission for years to come out and unite with the church.

I fear the Japanese in Honolulu have the money-getting craze and will be

very hard to reach. Please do not forget to pray for me and my new work. I wonder if my name will be retained on the prayer calendar. I hope so.

Later.—I landed at Honolulu yesterday morning, and am at my brother Orramel's. I thank the dear Lord that "the lines have fallen to me" in such a pleasant place. I have already had a warm welcome from the few friends whom I have met. And I frequently say to myself, "No more cold hands and feet," which seems to me a great boon. It will not all be easy or plain sailing here I know, but there is much for which to be thankful.

TOURING IN JAPAN

BY REV. S. C. BARTLETT, MISSIONARY OF A. B. C. F. M.

WITH engagements piled up in the home cities, it is hard to get away for tours which must inevitably occupy so much time in merely getting about, but I have yet to meet the person able to tour who did not think it wonderfully worth while when he was at it. That is peculiarly true of the Hokkaido. Here the æsthetic and social influences which make for refinement with even the poorest to some extent in the older communities, are largely wanting from the surroundings of these scattered settlers. Church services, the example of older Christians and even Christian neighbors like themselves, with whom they could compare notes on the way, are a memory only, or a matter of hearsay.

The sordid surroundings and fierce struggle for bare existence in which they find themselves on first arriving here, whatever the prospect of future comfort, while they bring out the fine traits of some, are as likely to prove a source of discouragement to others. It not infrequently happens that in adjusting themselves to the novel surroundings they fall into new errors, which prove not only misfortunes to themselves but stumbling blocks and causes of dissension among fellow-believers where union is most needed against the common temptations. The touring missionary can do much to help in such cases, and make for himself warm friendships at the same time. For instance, on the writer's last tour a brother from a main-island church, whose carping at his new companions had resulted first in alienation from them and then in estrangement from God, made confession with tears and strong weeping to man and God. The tidings of this work of grace brought confession and repentance to another and another.

The touring missionary is looked to to give tone to many occasions. One brother had saved his silver wedding from February till July. It so happened that the festivities had to be shortened in order that I might fulfill

the request of another that I preach the funeral sermon over the ashes of his aged mother which he had brought from Tokyo and kept unburied, waiting for this opportunity. We also have our temporal uses, not so far removed as might be thought from the spiritual. Once we were requested to furnish escort for one hundred and fifty miles to a pair of Plymouth rock fowls, whose seed, it was hoped, would become as the sands of the sea for multitude.

Some of the sights we witness are pitiful indeed. One afternoon, while climbing a steep pass where the horses could barely keep their footing, we came upon a little party consisting of a tired looking man carrying in a little basket a tiny brazier, a tea-kettle and one or two other bare necessities; followed at a little distance by a tireder woman leading a little four-year-old girl, and carrying on her back, one tied above the other, two weary babies—the youngest scarcely a month old. They had been set down that morning by train from far-away Sendai, and had already climbed six or seven miles of the heart-breaking divide. But between them and their destination, of whose climate, loneliness and hardships they knew scarcely anything, was still forty-five miles of weary tramping. We could do nothing for them but tell them the way and the distance to the nearest rest house, and offer a prayer that the little ones might grow up to better things than their parents could know, even had they gone back to the famine of Sendai.

On another occasion we were able to prove of more service. A large party of ignorant, and of course almost penniless, famine refugees arrived at the end of their railway journey to find twenty miles of deep snow between them and the promised land, and having traversed that, found that the promise itself was false, and that no provision for them had been made. Their disappointment and real peril can be imagined. I suppose that they will never know that it was a pair of touring missionaries who put their case before an official in a neighboring town next day, through whom they were provided for after all, at least sooner than there was any prospect of. Such things as these are only the side incidents of touring, but they are frequent enough to be a very real variety in, and sometimes an illustration of, the preaching.—*Mission News*.

A MOVING PICTURE IN TOKYO

IN looking over a paper the other day, an article on "Moving Pictures" attracted my attention. The invention of these pictures is truly marvelous and many people are interested in watching them, but Oh, how I wish the disciples of Jesus in the home lands could have seen a "moving picture"

as we saw it! It was not simply a photograph or a made-up thing, but real immortal souls "moving" on and on in the darkness not knowing whither they were going.

We had gone to the great Asakusa Temple to distribute tracts and we saw this "moving picture," which we shall never forget. The long street leading up to the temple was thronged with people of every class and rank, old and young, from the precious ones who were almost at the end of life's journey to the baby on its mother's back, and it was with difficulty that we made our way up to the temple yard where great crowds were also gathered. It made our hearts sad to see these thousands of people with darkened minds and sad unsatisfied hearts worshipping "they knew not what," bowing down to idols of wood and stone, throwing their small gifts into the box, seeking thereby to appease the wrath of the gods or invoke their blessing.

But you say, "I thought that Japan was a civilized country." That may be, but beloved, there are thousands, yea, tens of thousands in this land who have never heard that Jesus is able and willing to save them, and so they go on in their darkness, seeking after light, but there's no one to lead them to the True Light.

They gathered round us and eagerly took the tracts we were giving, and we felt that we were giving the "Bread of Life" to famine-stricken souls.—*Electric Messages.*

FROM THE POOR TO THE POORER

BY MRS. W. S. DODD

(Dr. Dodd, now in charge of the American Christian Hospital at Talas, and Mrs. Dodd have been missionaries of the A. B. C. F. M. in Turkey since 1886.)

IN the midst of these sad, sad days, when we are hearing from all sides pitiful tales of suffering and destitution, we have had two or three happy days. You wonder why, perhaps. It isn't because the tales have turned out to be false. They are too pitifully, terribly true. It isn't because we have been spared a deluge of blood here, though we do thank God for shielding us. It is because we have had a chance to see how much compassion and love there is in the most sordid heart, and we have felt that though the hymn does say "Only man is vile" there is a good deal of good in him after all.

Why has all this sympathy been shown this last week, especially? It all began with the remark of a plain little body as she was mourning over the Adana massacre. "Why can't we cut out and sew some garments for those

orphans and destitute women?" she said. The suggestion was caught up at once and a collection of money was taken up that very day.

The young man who made the appeal did it with a very full heart, for he had lost his all in the first outbreak in Adana, and since the second outbreak he had not yet heard from his family.

A generous collection was the result. One working woman, a widow, and poor, gave half her month's salary, and when she heard further tales of bloodshed she came again and handed in another half month's pay. A scrubbing woman pledged to give the money she would earn by her week of work. Two little boys worked in a garden so as to earn money to send, while



RUINS OF ADANA

their mother sold some flour to add her mite. One little hunchback buyer toiled for us all day, tired and perspiring, and never asked for a cent of pay. That was his contribution. "Ordinarily," he said "I can't go down this steep hill more than once in a day, but God gave me special strength just for to-day."

Monday morning five pairs of shears were busily working away over as many tables. Even a young man came in to help and cut away when there was material on hand, and when the material gave out he worked the sewing machine with all his might and main.

We do not need any wireless telegraphy in Talas. There is a mouth to

mouth telegraphy, that costs nothing but is of wonderful power and efficiency. In a twinkling the news of our cutting bee spread over Talas, and Armenians and Protestants came in to beg for pieces to take home. They showered blessings upon us, and told us their prayers were sufficient for us. I am sure they thought we were spreading a prayer rug for ourselves right in the middle of heaven.

I should perhaps explain that the bond between Adana and Talas is very close as many Talas men go to Adana for work and many friends and relations from here go there to live permanently. It must also be said that we have had the most abject poverty here this winter. Much aid has had to be given out and beggars have been most importunate. For many, many years we have not had such suffering in Talas.

When Talas had need of outside help, how could it help others? We found out this week that it could and would help. Poor wretched women, who often appeal to us for help, came in to take away garments and were very happy to do something for their fellow-countrymen in Adana. Two old Armenian women caught the enthusiasm and were soon spreading some goods out on the floor and saying, "Now I cut it out this way. Don't you see this is more economical," etc.

Mariam, a cook in one of our homes, kept coming back again and again for garments, until she had finally taken away fifty pieces for distribution among her friends. We cut out altogether about two hundred and seventy pieces, giving the preference to the little children, for our hearts pitied them especially. Backs ached from stooping, feet burned from standing, and hands were sore from grasping shears, but we were happy, and for a time the crushing weight of sorrow was lightened.

How fast the clothing was finished and brought in! Other work was put aside and everyone hurried to finish them up and send them off as speedily as possible. One woman, as she left the door, said, "My husband has been killed in this massacre, but I can do this bit of sewing for some one else."

The next day, though no appeal had been made, people began to bring in secondhand clothing. One little boy, who had been just promoted into trousers, brought a bundle of his cast-off baby dresses, and would let no one touch them but himself. A bundle of baby clothes came from one house with this note attached.

MY DEAR BABY FRIEND: I am a little ten months' old baby and I have heard how naked and forlorn you are, so I am sending my clothes to you. Wear them and thank Jesus for them.

Lovingly,

ZABEL (ISABEL).

A gray-haired grandmother staggered up the stairs with a big load of

cast-off clothing, followed by her daughter-in-law with another load. The next day she came, asking if a man could be sent to bring the clothing she had collected. It was too heavy for her to bring. When I asked her if she wasn't tired, she said, "Yes, I was so tired I couldn't sleep last night, but I know what it is to come back to an entirely empty house, with not even a rag to use."

The same plain little body, an Armenian girl, who had started the ball rolling, suggested another plan, "Let us write Bible verses and put one in with each garment," she said. That plan was adopted with enthusiasm, too, and very soon, one night nurse was choosing verses while the other one was writing them down—"for she can write better than I," said the first nurse—a young Armenian girl was writing in clear, beautiful handwriting some more verses, and a young Greek was sending his messages of comfort for the Greeks that might be destitute in Adana.

As we sewed these strips of paper to the garments, the same plain little body, whom we might call the heroine of the tale, began to expatiate over the joy of the Adana people when they received the clothing. "Oh, is this for me and this and this," she said. "Oh, how happy they will be. Don't I remember how we lost everything in the last massacre, how we were huddled up in a khan for a month, how dirty and filthy we were, and, oh, how glad we were when clothing came from England." Counting the garments newly made and the secondhand pieces, we have from five to six hundred garments to send by this week's caravan.

We consider it a very precious shipment, for it represents a wealth of love and sympathy that I have no doubt is very acceptable in God's sight. I am sure the shipment will be a great blessing in Adana and make many hearts glad, but I think the blessing will not stop there. It will stay behind with all those who have helped in this good work. I think we are all a little nearer the blessed Master "who had compassion on the multitude."

May I quote from the quotation on the cover of one of your recent numbers? It is so beautiful, it will bear repetition.

"Never have I seen Thee so clearly as when I was breaking bread to the hungry, never have I loved thee so dearly as when I soothed a brother's pain."

THE CONGREGATIONAL MISSION IN JAPAN

THIS mission was begun in 1869 and many an honored name stands in its list of workers, past and present. To-day the force numbers seventy-two, of whom fourteen are supported by the Woman's Board. The work goes on in twelve stations, scattered from Sapporo in Hokkaido, to Miya-

zaki, on the most southern islands. A late report classifies its activities as (1) sociological, embracing orphanages, home for discharged prisoners and school for blind, settlement work, with free dispensary and kindergarten, and preaching, home for factory girls, night school for poor working children and schoolgirls' home; (2) evangelistic work, with preaching and touring, Bible classes, Sunday schools, Christian Endeavor, work for boys, young men, and with women, music and hospitality; (3) educational work in seventeen institutions, either in control or assisting the Japanese. The Doshisha heads the list, combining a theological school, a college and academy. We have five higher schools for girls, three elementary schools and five kindergartens, also a training school for Bible women and one for kindergartners. The publication department sends out a large and ever-increasing amount of Christian literature.

A fact that shows strikingly the good work done in these forty years by the mission is that about forty Japanese churches, raised up under its influence, are now entirely self-supporting and self-governing.

The Japanese are a proud and sensitive folk, rarely gifted in many ways, and at some day not far distant, as our fellow-workers for Christ, they will give to the world far more than we have given to them.

MISSIONARY LETTERS

WESTERN TURKEY

A letter from Miss Mary E. Kinney, written May 9th, shows a little what those days meant in Adabazar:—

You are of course anxious to hear how things are going on with us, although I am sure your papers give you pretty full accounts. The Young Turk party have Constantinople under martial law still, and every day there are public hangings of men who were implicated in the rebellion of the 13th of April. So far as we can judge, they are working with a good deal of wisdom. The cabinet is changed again, and it is made up of men belonging to the Young Turk party. The Sultan's palace is having a thorough overhauling, and great treasures are being found. It is reported that a chaplet of pearls was found worth 74,000 *liras*, and boxes of gems and jewels worth fabulous sums. There were 400 women in the harem besides all the servants and children, and these are all to be disposed of. In the stables were found 500 horses of all kinds, camels, donkeys, etc., an automobile! sail boats and four steam launches. They say a person cannot go over the grounds in a day, they are so extensive. The report is that the palace is to

be left furnished as it was, and that the public are to be allowed to go through it by paying an admittance fee. The Sultan's money is to be taken from him and given to the government, and they expect to get at least 25 million pounds! It all reads like the *Arabian Nights*. Just think of a man who could live like that, and then deliberately plot the massacre of thousands upon thousands of his subjects! It is reported as authentic that the Young Turk party have proof that a massacre had been planned for Constantinople, and that if the Salonica troops had been a day later in reaching the city it would have been too late. It is too awful to think of, but not too awful to believe after knowing all that has happened in Adana.

The atrocities committed there are too dreadful to write. Lawson Chambers wrote home, "We are past tears." Mr. William Chambers, who went through the Erzroom massacres in 1895, says that was not a circumstance to this! They say there is scarcely an Armenian man left in the city, and Adana was a rich city and full of prosperous Armenian merchants. One day when Mr. Chambers was on his way to a meeting, an Armenian fled to him for protection and he held him in his arms, but the Turks shot him dead, although Mr. Chambers did all he could to save him. We sent two boxes of clothing from the school for the refugees who have escaped, and the church is sending several more. Our young ladies' society sent \$30, and we shall send as much more from the school. The church, too, is raising money, but it all seems a drop in the bucket when they tell us that in order to give the people 50 drs. of bread a day, it will take 150 pounds every day. The people are huddled together in droves, and sickness has already broken out among them. People who the day before the massacre were worth \$30,000, now have not one *para*, and are in danger of starvation. We cannot imagine the horrors of it all, but oh, if the governments of the world would only take a stand and prevent any such things happening. The Armenians have lost all courage, and who can blame them? They are not only massacred but butchered, and no one lifts a finger to help them. Now, all eyes are watching to see if the criminals in this affair are punished. If they are, then there is hope, but at present there are only promises. Of course the Turks as a whole do not realize the enormity of the affair. The Turkish papers naturally publish their side, but the leaders know and they are responsible. It is most cruel and unjust to say the Armenians started it. It is not untrue that those who could make a bold defence, and succeeded in killing some Turks, but surely no man can be condemned for trying to save his life. Now the people are especially blue because an order has been issued that all firearms of the gun and sword nature shall be surrendered to the government. Of course they will not do it, but they are

threatened with severe punishment if weapons are found afterwards. Naturally they look at this as another trick, and they are not going to be fooled again. Companies are being drilled here by revolutionists all the time, but there is absolutely no idea of their making an attack and the government knows it. If the Young Turk party is wise it will do everything to restore the confidence of the Armenians in them.

Miss Claribel Platt, of Marsovan, tells of danger averted :—

I am afraid our friends in America have been unduly anxious about us in Marsovan. Their ideas of the geography of Asia Minor are vague, so that they have been more anxious than necessary. I believe we were once in great danger, as were all the other cities of the land; if the news of the deposition of Abdul Hamid had come twenty-four hours late, I fear there would have been terrible scenes all over this land. We hear that the governor had appointed a certain band of men to protect our premises when the trouble should begin; of course the other Christians were to be left to defend themselves. They have armed themselves here as elsewhere, and we are praying that there may be no hasty act to precipitate a quarrel between races—so little would be needed! If only the new government can hold things quiet for a few months I think we may hope that we have seen the last shedding of Christian blood in this unhappy land.

The building—the new building for the girls' boarding and day school—is growing steadily, but of course must be stopped whenever supplies fail. Dr. Tracy felt that it was imperative to begin while permission lasted; these "permissions" lapse after a year, and it would be more difficult to get another if no building were begun. And, of course, one must face the possibility of a change of attitude on the part of the government; at present they are very friendly.

The Collegiate Institute for Girls in Smyrna sends out a bright little monthly hectographed leaflet of eight pages, *Light in the East*. In the May number we find the following account of the help the girls have given to the Adana sufferers:—

Our hearts have all been sore over the distressing news from the Adana vilayet. Twenty-five thousand people have been killed, and 25,000 to 30,000 are homeless and friendless, many wounded and many ill. We have been trying to help through our society and through the school, and have raised 25 *liras* (15 of this was from a concert already mentioned). The boarders are going without dessert for a month. We gave up our poor people's party and are putting that money in, and also have decided not to have ice cream at the alumnae meeting. Besides this, we have sent nurse Antoram down to Adana to help in caring for the sick and

wounded. The society is paying her expenses, and we are sure she will be a help and comfort to many. We are also collecting clothing to send down. The need is great. We hope that some of our absent members will also be moved to contribute to the help of these poor people who have been so sorely afflicted.

Much has already been done in Smyrna—food, medicines and money have been sent—but where the need is so great there is still much to be done. It is said that only to give them bread requires 200 *liras* a day. We hope and pray that there may be no further trouble. The soldiers seem now to have things under control.

CENTRAL TURKEY

The most terrible of the April massacres were in the region occupied by this mission, and naturally all our work was deeply affected. Miss Isabella M. Blake, teacher in the Aintab Seminary, says :—

I have only time for a very short letter to-day, and cannot stop to describe what a sad time this has been for us all. Perhaps you can imagine it. Aintab passed through a serious crisis, and our girls were naturally much alarmed, but we were able to continue school without missing a day. Work was best for the girls; it kept them from thinking too much about their fears.

As reports came in from the Adana region a weight of sadness came upon us all that has been accumulating ever since. Five boarding school girls and three city girls have lost their fathers through these troubles. The city men were on their way to the church conference. Other girls have lost near relatives, some as many as fourteen. Ten girls know that their homes are destroyed. God has helped some of these girls to be very brave and self-controlled, but some have been almost carried away by grief.

A month ago—no, it is two months—I was guest in Antioch at the house of a very good and generous man, who entertained us very thoughtfully. Now I have a pitiful letter from his wife, telling how he and his oldest son are murdered, all their property gone, and five children left destitute. The oldest daughter was of suitable age to come to school, was prepared and had applied. Now, I have promised to be responsible for her coming. Perhaps I had no right to, but I did not know what else to do. We must have additional aid for some of these girls thus left destitute. Of course we do not intend to turn our school into an orphanage, but we cannot send away girls already here, and we must receive some of those of suitable age who have already applied but have been thus left. Miss Norton will write you more about this.

As soon as appeals for help began to come in the church people of Aintab organized, and supplies of money, bedding, clothing, wheat and cooking utensils began to pour in. It has been a winter of extreme poverty in Aintab, but even the very poor brought something from their chests, and it must have been their best, because the women who inventoried the goods report that very little mending was necessary. I heard of a man who gave his whole month's wages. Our girls hemstitched twenty-five dozen handkerchiefs at about one half to one cent apiece for a city merchant and earned quite a sum. A few girls who were able gave, and in all we sent just twelve dollars. With wishes for your prayers—we know we have them.

EASTERN TURKEY

We find this pretty story in Miss Poole's interesting report of woman's work in the Harpoot field:—

I was making calls on her scholars with one of our Bible women. She has only one eye, and her husband was entirely blind. From him she learned the blind reading, and she has a pupil to whom she is teaching it. This girl had read all the Armenian books for the blind that were available, so at the time of my visit she was reading one of the gospels in Turkish. While the Bible woman was hearing her lesson two Turkish women came in. They, having eyes, did not know how to read; and how wonderful it seemed to them to see this girl reading with her fingers. She read, in their own language, about one of Christ's miracles, and when she had finished, the Bible woman, who is on most friendly terms with the Turks of that village, explained the story. The cheerless village room, the blind girl seated on the floor fingering the raised letters, the Turkish women beholding what must have seemed to them like a miracle, the one-eyed Bible woman guiding and correcting as the girl read, and then explaining the story to the attentive listeners, made a picture which impressed itself on my mind, and which I shall not soon forget.

Miss Poole sends also a letter, just as it was written, by one of her village school teachers. Those who are helping to train such girls will be encouraged in seeing her spirit and ability.

HAINI, April, 1909.

DEAR FRIENDS: I am glad to have this opportunity of writing this letter to you and to express my gratitude for your love and kindness to me. I would write you before to make aware of my conditions, but while as I was far from Harpoot and had much business I could not. The place where I am working as a teacher of girls since two year is Haini, Diarbeker, Turkey in Asia. It is a very beautiful place with interesting scenes, with

green fields and fruitful vineyards. It is a village about 600 Turk, 300 Armenian Gregorian and 40 Protestant inhabitants. The Protestant People here have good and effectful condition and much ability of progress. Here we have a good church building and an able and spiritual preacher. There are 55 boys with two teachers and 35 girls in our girls' school. The half of them not more than ten years old. They like the school but as it is natural for them they much more to play, it is very hard for to keep them silent in the school. But when I am telling them little and Spiritual stories they give me much attention and can remember them very easily. Before a month one of our school girls died and this effected them to much.

We regularly have a prayer meeting at every Wednesday afternoon and each one of them was her share in them with their short and childish prayers with the simplest words they know. Except this we have a Christian Society in this little ones; and at every Monday in their meetings sing songs, read or speak a word from their Bibles and mention some of the little good dids they have done during the last week.

I hope you will pray for me and those little ones and ask God to bless them and guide them to love for the glory of their master and Savior in the future.

I trust that this will be the last year that I shall work here, and I hope to return to College at September to take my course of four years there.

INDIA—MARATHI MISSION

Miss Belle Nugent, of Sholapur, writing from her vacation home in Mahableshwar, says of her regular work:—

I am supposed to look after all the work that formerly belonged to Mr. and Mrs. Hazen and the Gates when they were there, but it is only supposition, for of course I never could do that. What I really do is teach some classes and superintend the Station School, and see to the boarding department, the boys' clothes, etc., visit four city schools occasionally, go over all the accounts for the district work, the city Bible women, schools, etc., and attend to the correspondence, and keep the house going. Then I played the organ for church, Sunday school and prayer meeting, and taught the young men's class in Sunday school in English. Some days my fingers stuck to the organ. After the Station School closed I had singing practice with the small boys. Their groans got on my nerves, so I decided that the only remedy for that was to teach them not to groan. They generally managed to make more noise than the rest of the congregation, and kept about four notes in the rear. It was awful! They seemed to take no stock in the organ either. I did not notice very much improvement even after all my efforts, so I am expecting to do considerable work along that line.

I am quite looking forward to looking after the garden for my recreation. I wouldn't like to be without some hobby to help me forget all my other work, and I never found anything equal to a garden. The flowers are so sympathetic, and so appreciative of all that is done for them. The garden, or rather compound, seems to be so rocky that I am afraid it will be difficult to do much. The small boys have been picking stones almost ever since I went there, and they are still plentiful. I let the compound out to them in small lots for a money consideration, and some of them grew quite rich in coppers, while mine visibly diminished.

SOUTH AFRICA—ZULU BRANCH

An article in *LIFE AND LIGHT* for May told of Miss Frost's going to work in the new Normal School at Amanzimtote. A recent letter describes their struggles to bring outward order out of chaos:—

After that came the leveling of the ground and making neat terraces and laying brick walks, which are an immense saving of dust and mud in this clay country. (Adams is a great contrast to either Inanda or Umzumbe which are gravelly and seldom muddy.)

The weeds have been cut a number of times, and it is astonishing what strength remains in their roots and what powers of reproduction is in their seeds. Miss Clark has conquered a portion of this weed-infested ground at the back with rows of cabbages, beans, lettuce, etc., and every day we sigh, we must conquer the rest. However, the space between the houses is improving every day, for the plants set out are thriving and some are blossoming most gloriously. To Miss Clark must be given the glory of our nice violet and variegated bordered gardens, which are in a fair way to be truly beautiful. It has taken a long time to clear off the lumber and stumps of trees, but this too has been done, and now we have wide paths, lawns and a space upon which the girls are to play basket ball one of these days. Had you seen the low brick cottages and untidy grounds a year ago you would scarcely have been able to imagine that such a tidy row of iron-roofed, cement-washed buildings could have evolved. In this panorama picture I am enclosing you will see a portion of the barbed wire which encloses our five acres; thus we are relieved of the annoyance of having people pass through our grounds. Our two gates are locked every night, so we are safe as may be and quite happy.

We have twenty-five girls in the two classes which amount to about sixth and seventh grades, and they are studying "method" mostly. All but two of them came directly from Inanda, though several of them have been at Umzumbe at one time or another, and thus they have had practically the

same training. Many of the parents looked askance at this bringing of their daughters away from the girls' schools and setting them down here among the boys, but they have had a chance to see how carefully we are guarding them night and day, and so lately we have not heard any of the advance criticism which was going around at first.

In the afternoon the girls work for nearly two hours either sewing or clearing up the place, hoeing, cutting grass or any other necessary work. They do not appreciate this work, but we are all united in feeling that it is good for their health, their dispositions and their characters.

As nearly all the girls know how to do well plain sewing we are teaching them Hardanger work, basket making and cooking. We have a model bedroom in process of furnishing, and we are hoping to put in a number of other useful things in the industrial line.

MISSIONARY ITEMS

WHEN the deputation of the W. B. M. I., now visiting their work in many stations all around the world, was in Madura last December, the Christian native women of that city presented to them an address expressing their gratitude and appreciation of the blessings given to them by the Woman's Boards. We quote: "It would take too much time to give in detail the efforts which the missionary ladies put forth in addition to their responsible duties, in conducting mothers' meetings Tuesdays and Saturdays and Sunday schools and Christian Endeavor Societies Sundays, in visiting our homes, sharing our joys and sorrows, in supporting the orphaned and training them in knowledge and piety. These missionaries are our epistle through whom we are to be known."

In the spiritual regeneration of Africa the chief obstacle to be encountered and overcome is not heathenism, dark and deadly though that may be, but

A FORCE TO BE RECKONED WITH. Mohammedanism. Islam is one of the two great missionary religions of the world, and it has pushed its conquests with a restless zeal worthy of a better cause. While retaining much of its old fanatical spirit, the methods of Islam are not the same as they were when the only alternative offered to conquered tribes was "the Koran or the sword," but they are, if possible, all the more effective on that account. Few are aware of the rapid advance of Mohammedanism in Africa during the last half century, and all signs point to the fact that the final conflict between the Crescent and the Cross will take place on African soil.

Among Western nations there is a prevalent impression that the teachings of the Koran have a peculiar affinity for the Oriental mind, but are never likely to make much impression on the stalwart, if less subtle, intellect of the Occident. Thus far the facts seem to be in substantial accord with the theory, and go far to prove that Mohammedanism can never aspire to the position of a universal religion. Nevertheless, it may surprise many to learn that Islam is not without adherents among even the cultured classes in England and America. In the former country the number is said to be quite large, six hundred being found in Liverpool alone. It may be that many of these so-called converts are Orientals, but when one finds among them such names as Lord Stanley, of Alderley, Mr. Cardinon, a Scotchman, together with the names of lawyers, artists and musicians of repute, it leads to the conclusion that this vigilant and aggressive foe of Christianity is worth watching,—*Missionary Outlook*.

In the care of the British missionary societies are 278 men and 147 women who are physicians, and the American societies send out 433 more, 280 men and 153 women—making 858 English-speaking missionary doctors who are carrying health to needy souls and bodies.

In the United States there is one physician to about six hundred persons; in heathen countries but one to more than a million.

Pastor Harada, the new president of the Doshisha, writes:—

JAPAN.—Christianity in Japan must solve three problems first of all. First, it must make known the gospel for individuals. Hitherto in Japan a man has counted much in his relation to the family, the government, the nation or the race, but almost nothing by himself. But recently, through contact with European culture and modern philosophy, the sense of individuality has suddenly developed and in many cases has proved a destructive influence, overturning rightful authority and threatening a spiritual anarchy. So that the Christian idea of love to one's neighbor and responsibility for him must come to avert a great peril.

Again, Japan must learn from Christianity the purifying and uplifting of family life. In some Christian communities the family life seems really ideal, but in the nation at large, saturated with Confucian ideas, much is lacking in this respect.

Finally, Christianity must teach the Japanese humanity to do away with race hatred, and the sharp class distinction. The principles of equality of all men and of universal brotherhood must continually be repeated and emphasized.

INDIA.—The native government of Mysore has recently decided to introduce religious teaching in its schools and colleges. The reason for this decision is the bad influence which the purely material training shows on the character and behavior of the young. The evil results were so noticeable that even the native heathen officials were anxious to find a remedy and recognized one in religious instruction. The plan for carrying out the scheme is this: after the morning roll call the first half hour, on three days of the week, will be given to instruction in morals, shared by all the children, of whatever faith they may be; on the other two days, special religious doctrines will be taught the Hindu children according to their own sacred books, the Moslems according to the Koran, and the Christians from the Bible. For Moslems and Christians also this teaching is given free to not fewer than twenty pupils, but if a smaller number come, unpaid teaching may be received. It is noteworthy that this plan originated with a native prince while the government schools of British India teach no religion.

BOOK NOTICES

Overweights of Joy. By Amy Wilson-Carmichael. Published by Revell Company. Pp. 300. Price, \$1.

The title of this book is taken from Conybeare & Howsen's translation of II Corinthians vii. 4, "I have more than an Overweight of Joy." These sketches of Indian life are a sequel and a contrast to the previous volume, called, *Things as They Are*; but, as Rev. T. Walker says in his preface, the brighter outlook in this book does not make its predecessor any less true. Miss Wilson-Carmichael is Keswick missionary of the Church of England Zenana Society. She has a vivid, picturesque style, and her character sketches of Hindu girls are lovingly drawn.

The photographs of life and scenery, especially the mountains, are unusually fine. These are taken by an expert, and are some of them quite rare. Mountain photographs are apt to be disappointing, unless one will use imagination, as the author suggests when she says: "Fill the forests with life, the clouds with movement. Flood all the wide spaces with light and with color. Then let the wind blow over the uplands, and stir the grasses and the little mountain flowers at your feet." Some of the pictures of children, with their translated names—Golden, Pearl, Blessing, Star, Joy, Gladness, Radiance—are charming. Miss Carmichael has the deep spirituality peculiar to those of the Keswick movement.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

THE forty-second annual meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, Wednesday and Thursday, November 10 and 11, 1909, with a delegates' meeting on Tuesday, November 9th. The ladies of Suffolk Branch will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names and addresses, with statement of Branch appointment, to the chairman of the hospitality committee, Mrs. J. C. Lane, 704 Congregational House, Boston, before October 1st.

WOMAN'S BOARD OF MISSIONS

Receipts from May 18 to June 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bal. from Incidental Acct., 40.82; Col. at Cumberland Conf., 7.05; at North Cumberland Conf., 4.50; at State Conf., 12.15; Proceeds of lectures, 10; Mrs. F. E. Clark, 5; Albany, Aux., 2, Mrs. Bean, 2; Alfred, Fortnightly Club, 11.15, King's Sons and Dan., 5, S. S., 10, Prim. S. S., 2, C. E. Soc., 5; Auburn, Aux., 15, Proceeds of Dinner at Ann. Meet., 27.75, Golden Rule M. C., 5; Augusta, Aux., 55.25; Bath, Centre, Aux., 30; Berwick, South, Aux. (25 of wh. to const. L. M. Miss Helen D. Sewell), 52.40; Bethel, Aux., 1, C. E. Soc., 2; Biddeford, Aux., 15; Bridgton, Aux., 16, C. E. Soc., 5; Bridgton, North, Aux., 12, C. E. Soc., 5; Brunswick, Aux., 46.50; Buxton Centre, 1; Cornish, Aux., 5; Cumberland Centre, 13.35; Falmouth, West, Aux., 5; Freeport, South, Aux., 17; Gardiner, Aux., 10; Groveville, Mrs. Hill, 1; Hallowell, Aux., 45; Harpswell Centre, Aux., 10, C. R., 1.60; Lebanon Centre, Aux., 10, Little Cedars M. C., 5; Lewiston, Pine St. Ch., Aux., 30; Litchfield Corners, 8; Otisfield, Friend, 4.25; Portland, High St. Ch., Aux., 13, Mite Box Party, 17.69, Second Parish, Aux., 10, Easter Off., in mem. of Miss Cummings, 5, Y. L. Guild, 5, S. S., 25, C. E. Soc., 15, Jr. C. E. Soc., 15, State St. Ch., Aux. (Easter Off., add'l, 16), 156.71, Prim. and Inter. S. S., 25.40, St. Lawrence Ch., Aux., 16.75, Cov. Dau., 5, King's Dau., 5, Prim. and Inter. S. S., 32, Williston Ch., Cov. Dau., 5, Gleaners, 10, C. E. Soc., 12, Jr. C. E. Soc., 2.50, Prim. and Inter. S. S., 17.50; Portland, South, Bethany Ch., S. S., 5; Saco, Aux., 30; Scarborough, M. S. O., 1; Stoneham, 25 cts.; Waterford, Aux. (with prev. contri. const. L. M. Miss Susan H. Wilkins), 13.75, Friend, 5, C.

R., add'l, 50 cts.; Waterville, Aux., Fed. Chs., 32; Westbrook, Cov. Dau., 30; Woodfords, Aux. (with prev. contri. to const. L. M.'s Miss Minnie Clay, Mrs. Annie Corbett, Miss Gertrude Leach, Mrs. Helen McIntire), 85, C. E. Soc., 5, Jr. C. E. Soc., 5; Yarmouth, Aux., 18.10, C. E. Soc., 10. Less expenses, 20, 1,189 92

NEW HAMPSHIRE.

Manchester.—Miss Harriet J. Parkhurst, 125 00
New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Concord, Aux., 20; Exeter, Children's M. B., 9.05; Hillsboro Conf., 10; Jaffrey, East, Aux. (25 of wh. to const. L. M. Mrs. Clarence Bailey), 26.54, Buds of Promise, 3.46; Meredith, Aux., 8; Milford, Heralds of the King, 20. Less expenses, 2, 95 05

Total, 220 05

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Irasburg, C. E. Soc., 1, Lois M., Mary E. and Lucy H. Pocton, 2.72; Middlebury, Aux., 16.96; Northfield, Aux. (Thank Off., 5.50), 9.60; Orwell, Aux., 6, Jr. C. E. Soc., 7; Peru, Aux., 8.60; Rutland, West, S. S., 3.45; St. Albans, Aux., 5.25; St. Johnsbury, North Ch., Aux., 14.08; Troy, North, Aux., 5; Waterbury, Aux., 20.90, 100 56

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Friend, 1, Miss Rena G. Gunn, 5, Mr. and Mrs. H. W. Hicks, 15; Andover, Abbot Academy, 10.65; Billerica, Aux., 2.50; Lawrence, South, Jr. C. E. Soc., 2.25; Medford, Mystic Ch., Aux., 35, Jr. C. E. Soc., 5; Melrose,

Aux., Len. Off., 20; Melrose Highlands, Friend, 5; Reading, Aux., 35, C. R., 10, C. E. Soc., 8; Wakefield, Aux., 75; Woburn, Aux. (to const. L. M's Miss Maria Merrill, Mrs. Carrie G. Richardson), 50,	279 40
<i>Barnstable Co. Branch.</i> —Mrs. C. E. Delano, Treas., Box 296, Falmouth. Harwich, Aux., 9; Hatchville, Aux., 5,	14 00
<i>Berkshire Branch.</i> —Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Contri. at Ann. Meet. 48.75; Adams, Aux., 61.25; Canaan, Aux., 23; Dalton, Inasmuch Soc., King's Dau., 12; Great Barrington, Aux., 31.21; Hinsdale, Aux., 10.82; Housatonic, Aux., 10.25, C. R., 18.90, Jr. C. E. Soc., 16; Interlaken, Aux., 15.88; Lee, Second Aux., 5, Inf. Cl., S. S., 10; Lenox, Aux., 12.37; Monterey, Aux., 5; North Adams, Haystack M. B., 20; Pittsfield, First Ch., Aux., 23.25, Memorial Soc., 90, Pilgrim Dau., 10, South Ch., Aux., 18, Aloha M. C., 5; Richmond, Aux., 3.53; South Egremont, Aux., 15; West Stockbridge, Aux., 24,	489 21
<i>Cambridge.</i> —Friends, through Mrs. E. C. Moore, 35, Miss Laura B. Chamberlain, 25,	60 00
<i>Essex South Branch.</i> —Miss Sarah R. Safford, Treas., Hamilton. Len. Off., 50 cts.; Boxford, Willing Workers M. C., 14; Cliftondale, C. R., 10; Danvers, First Ch., Miss. Study Cl., 16, Maple St. Ch., Aux., 91.10; Essex, Jr. C. E. Soc., 2; Gloucester, Aux., 23.50; Hamilton, Aux., 4, Light Bearers M. C., 3, S. S. Cl. of Boys, 66 cts.; Lynn, Central Ch., Aux. (to const. L. M. Miss Mary Bassett Weeden), 25, Mission Study Cl., 10, Jr. C. E. Soc., 1, First Ch., Aux., Len. Off., 30; Middleton, Willing Workers M. C., 8; North Beverly, S. S., 1; Peabody, South Ch., Girls' Club, 10, Sunshine Band, M. C., 10; Salem, Crombie St. Ch., Aux., Len. Off., 18.74, South Ch., Aux., Len. Off., 22.72, Tabernacle Ch., Aux., Len. Off., 6, Young Women's Aux., Len. Off., 11.65, Light Bearers M. C., 15; Swampscott, Aux. (Len. Off., 20.28), 23.28, C. R., 9, S. S., 6.79; Wenham, Ch., Len. Off., 3.40,	376 34
<i>Franklin County Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux., 10; Northfield, Aux., 12.04, Orient Club, 5,	27 04
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Amherst, First Ch., Prim. S. S., 10, Second Ch., Aux., 10; Chesterfield, Aux., 21; Easthampton, Aux., 3; Florence, Aux. (with prev. contri. to const. L. M's Mrs. Alexander Caird, Miss Harriet M. Gates, Miss Katharine Green, Mrs. Fred C. Shearn), 50; Hadley, Aux., 21.50; Hadley, South, Aux. (75 of wh. to const. L. M's Mrs. Clara Green, Mrs. Charles Judd, Mrs. C. F. Stevens), 91.53; Haydenville, Girls' Club, 5; Southampton, Aux. (25 of wh. to const. L. M. Mrs. V. V. Stronger), 51,	263 03
<i>Middlesex Branch.</i> —Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Holliston, Aux., 34; Hudson, Woman's Union, 10; Milford, Ladies' Benev. Soc., 63; South Framingham, Grace Ch., Pro Christo Guild, 10; Wellesley, Aux., Mrs. Pauline A. Durant, 150, Wellesley College, Y. W. C. A., 115,	382 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braintree, Aux., 8.50; Halifax, C. E. Soc., 2.05; Wollaston, Aux. (add'l Len. Off., 75 cts.), 3.75, Little Lights M. C., 10,	24 30
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, Band of Future Workers, 3, C. C. Ch., Aux., 37, Rollstone Ch., C. R., 14.50; Harward, Willing Workers, 5; Littleton, Aux., 4.25; Lunenburg, Aux., 18; Shirley, Helping Hand Soc., 8.11	89 86
<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A., Alumna,	60 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Mitteneague (prev. contri. const. L. M's Mrs. James G. Phillips, Mrs. E. A. Phinney; Mouson, Jr. C. E. Soc., 1; Palmer, Second Ch., Jr. C. E. Soc., 1; Springfield, First Ch., Aux., 150, Opportunity Seekers, 75, Olivet Ch., Aux., 24.50,	251 50
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Friend, 10.84; Auburndale, Aux., 19, C. R., 2, Jr. C. E. Soc., 25; Boston, Mt. Vernon Ch., Aux., 60.20, Old South Ch., Aux. (Len. Off., 48), 162, Park St. Ch., Aux., Miss Isabella B. Pratt, 75, Shawmut Ch., Aux., 28, Union Ch., Aux., 100, Y. L. Aux., 28; Boston, East, Maverick Ch., Miss Mary E. Fales, 3; Brookline, Leyden Ch., Beacon Lights, 13.25; Cambridge, First Ch., Aux., 12.10, C. R. (25 of wh. to const. L. M. Miss Calma Wright Howe), 30.15, North Ave. Ch., Y. L. M. S., 60, Prospect St. Ch., Aux., Friend, 3, Miss' Study Cl., 5, C. R., 10; Canton, Woman's Benev. Union, 25; Dedham, Aux., Len. Off., 46.61, Allin Evan, S. S., 40 cts.; Dorchester, Central Ch., Aux., Len. Off., 14.61, Harvard Ch., Woman's Benev. Soc., Len. Off., 2, Pilgrim Ch., Jr. C. E. Soc., 25, Romsey Ch., Aux., Easter Off., 7, Second Ch., Aux., Len. Off. (25 of wh. const. L. M. Mrs. Abby G. Whitney), 77.65, Y. L. Soc., 125, Village Ch., Aux. (Len. Off., 21), 55; Franklin, Mary Warfield Missy Soc., 44; Hyde Park, Aux., 30.77; Jamaica Plain, Central Ch., Aux., 44.76; Medfield, Aux., 2.35; Newton, Eliot Ch., Eliot Aids, 50, C. R., 16.65; Newton Highlands, Aux., 12.92; Newton, West, Second Ch., Aux., 150; Roxbury, Eliot Ch., Aux. (Len. Off., 8.50), 35.50, C. R., 1, Inn. Walnut Ave. Ch., For. Dept., 119.23, Y. L. F. M. S., 17; Somerville, Broadway Ch. (Len. Off., 22.77), 30, First Ch., Aux. (to const. L. M's Mrs. Josephine Bennett, Mrs. J. Addison Hatch), 50; Waltham, First Ch., through Mrs. Nellie M. Foster, Five Friends in mem. of their children, 5, King's Messengers, 10; Wellesley Hills, Aux., add'l Len. Off., 1.37,	1,645 35
<i>Wellesley</i> —Wellesley College, Y. W. C. A.,	15 00
<i>Worcester Co. Branch.</i> —Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Leominster, G. R. M. B., 15, Pro Christo Soc., 10; Northbridge, Aux., 58.80; North Brookfield, Aux., 12; Oakham, Ladies' Benev. Soc., 20; Rockdale, Aux., 58.80; Sturbridge, Aux., 20; Worcester, Old South Ch., Aux. (to const. L. M. Mrs. Charles E. Draper), 25,	

Park Ch., Aux., 5.16, Extra-Cent-a-Day Band, 11.10, Plymouth Ch., Aux. (to const. L. M. Mrs. C. Alice Beaman), 25, C. R., 9.19, Union Ch., Aux., 50,	320 05
Total,	4,297 08

LEGACIES.

<i>Falmouth.</i> —Martha B. Greenwood, by Caroline F. Phinney, Extr.,	99 07
<i>Springfield.</i> —Mary Jane Seymour, by Springfield Safe Dep. and Trust Co., Extr.,	500 00
Total,	599 07

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Bristol, Aux., 100; Central Falls, Woman's Social Club, 100, Senior M. C., 100; Pawtucket, Darlington, Aux., 5; Providence, Academy Ave. Ch., Missy Club, 10, Central Ch., Prim. S. S., 10, Elmwood Temple, Prim. S. S., 7.75, Free Evan. Ch., Aux., 45, Park Side Chapel, C. E. Soc., 5, Pilgrim Ch., Aux., 56.52, Plymouth Ch., Whittlesey Mem. Cir., 7.50,	446 77
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CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London, Bozrah Cent. Aux., 12.50; Brooklyn, Aux., 21.27, Prim. Dept., S. S., 50 cts.; Colchester, Aux., Easter Off. (with prev. contri. to const. L. M's Mrs. Emma Bestor, Mrs. H. H. Brown), 5, C. R., 2, Wide Awake M. C., 12.73, C. E. Soc., 5; Danielson, Y. L. M. C., 10; Greenville, Aux., 31.15, Prim. Dept., S. S., 2; Groton, Aux. (to const. L. M's Mrs. Elisha M. Miner, Mrs. Pierre L. Schellens), 50, Prim. Dept., S. S., 1; Hanover, Aux., 29; Jewett City, Aux., 10; New London, First Ch., Aux., 24.60, C. E. Soc., 9.90, First and Second Chs., Dau. of Cov., 10.31, Second Ch., Aux., 129.93, C. R., 3.57, C. E. Soc., 5; Norwich, Broadway Ch., C. R., 4.53, First Ch., C. R., 4.50, Park Ch., Aux., Two Friends, 30, C. R., 6, Second Ch., Aux., 30, C. R., 3, C. E. Soc., 5; Plainfield, Aux., 3.50; Preston City, Aux., 14.15; Stouington, Second Ch., Aux., 11.40; Taftville, Aux., 39; Wauregan, Aux., 25; Woodstock, Aux. (Easter Off., 13.60), 28.20,	579 74
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford, Farmington, Aux., 20; Hartford, First Ch., M. C., 40, Park Ch., S. S., 30; Plainville, Aux., 67; South Windsor, Senior M. C., 10; Terryville, Aux., 40; West Hartford, Young Ladies' Soc., 10,	217 00
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven, Ansonia, Aux., 75; Barkhamsted, Aux., 14; Bethel, Aux., 35; Bridgeport, King's Highway Aux., 25, Olive Ch., S. S., 5, Park St. Ch., Fullerton, Mem. (to const. L. M's Miss Esther Sophia Beers, Mrs. Alice E. Clark, Mrs. Ida G. Dickhaut, Mrs. Minnie E. Greenfield, Mrs. Alice Bassett Hoyt, Miss Isabel Lewis, Mrs. Victoria M. Phillips, Mrs. Bessie L. Whitten), 200, South Ch., Aux., 25, West End Ch., Aux., 50; East Haven, Wayside Gleaners, 40, Busy Bees, 25, C. R.,	

13.50; Ivoryton, Aux., 12; Kent, C. R., 5.10; Litchfield, Y. L. M. C. (prev. contri. const. L. M. Miss Clara B. Kenney); Meriden, Center Ch., Aux. (prev. contri. const. L. M. Mrs. Susan C. Butler), C. R., 8, Liberty Club, 20; Middle Haddam, Aux., 12; New Haven, Ch. of the Redeemer, Y. L. M. C., 65, Busy Bees, 10, Prim. S. S., 5, Grand Ave. Ch., Y. L. M. C., 5, The Helpers, 22.50, Little Workers, 21, C. R., 5.12, Humphrey St. Ch., Aux., 15, Plymouth Ch., Aux., C. R., 16, Light Bearers, 19, United Ch., S. S., 17.75, Welcome Hall, Light Bearers, Jr. League, 1.50; North Branford, Aux., 7; North Stamford, Aux., 7; Norwalk, Aux., 19; Portland, Builders, 35, Prospect, Aux., 19; Shelton, Young Folks' M. B., 12.50; South Britain, Wide Awake, 14.75; Stamford, Aux., 72.36; Stratford, S. S., 55; Wilton, Aux., 58, Helping Hand, 5; Winsted, Travelers' Club, 10,	1,110 08
Total,	1,906 82

NEW YORK.

<i>Little Valley.</i> —Miss Mary S. Wilcox,	5 00
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PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. <i>Id.</i> , Baltimore, Associate Ch., C. E. Soc., 37.50; <i>N. J.</i> , Glen Ridge, Aux., 100; Newark, Belleville Ave. Ch., Aux., 19.30; Nutley, Aux., 18; Passaic, Aux., 13; Paterson, Aux. (Len. Off., 14.65), 46.37; Plainfield, Aux., 90.10; River Edge, Aux., 8; Upper Montclair, Aux., 51.50, Howard Bliss M. B., 25; <i>Pa.</i> , Williamsport, Aux. (prev. contri. const. L. M. Mrs. Chas. W. Huntington). Less expenses, 100.70,	308 07
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FLORIDA.

<i>Winter Park.</i> —Auxiliary,	45 00
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LOUISIANA.

<i>La Fayette.</i> —Mr. W. G. Webb, 5, Mrs. W. G. Webb, 5,	10 00
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ILLINOIS.

<i>Chicago.</i> —Friend, through Miss C. R. Willard,	2,000 00
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COLORADO.

<i>Colorado Springs.</i> —Colorado College, Y. W. C. A.,	15 00
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CANADA.

Canada Cong. W. B. M.,	957 58
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CHINA.

<i>Foochow.</i> —Girls' School, C. E. Soc.,	34 21
Donations,	8,924 49
Buildings,	2,034 00
Work of 1909,	5 00
Specials,	572 57
Legacies,	599 07

Total, \$12,135 13

TOTAL FROM OCT. 18, 1908 TO JUNE 18, 1909.

Donations,	70,471 11
Buildings,	4,865 35
Work of 1909,	11,539 10
Specials,	2,606 04
Legacies,	14,070 55

Total, \$103,552 15

Board of the Pacific

President.

MRS. R. B. CHERINGTON,
Sunnyvale, Cal.

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MISS MARY McCLEES,
Adams Street, Oakland, Cal.

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MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

A VISIT TO SOME TURKISH VILLAGES

BY MISS ANNIE T. ALLEN .

I AM to spend a week in this little village with Miss Mianzara, whom you may remember was our former matron and who has come to this poor wretched village to labor among its women and girls. But her influence has extended to all the villagers, men and women. Two villagers met me at Eskicheir, and what was my surprise in the morning to find a driving snowstorm. By two in the afternoon it let up a little and we started with two animals, one for my load and one for myself. Mine was a little mule, and before the trip was over how grateful I felt to the clever little fellow. It was wonderful to see how he picked out the best road. Much snow had fallen on the mountain which we had to cross, and beneath it was the spring mud. The load horse floundered several times but the plucky little mule got me through all right. When we came to a very bad place, he would put his nose down to the ground and by smell ascertain the depth of snow or mud. I had no bridle and the halter was simply fastened loosely to the wooden saddle, so he was absolutely his own master.

Had I realized how cold it was I should have been loath to start. For two and one-half hours we came across the plains with a tremendous north wind in our faces. Fortunately there was a village halfway where we decided to stop. The villagers had acquaintances there and we were taken right in. My feet were half frozen, but a dear old woman rubbed them with her horny hands until they began to feel the returning blood. All these houses have open fireplaces, and we sat around a glowing fire, while

the men told stories, which were most entertaining. Soon the evening meal was prepared, the whole process being most interesting. The earthen pot containing greens, which had been previously cooked, was put on the fireplace, some eggs were boiled and peeled, then the table was set. First the old grandmother swept off the rug and spread down a colored cloth upon which was placed a round wooden table about a foot high, and on this was placed a fork for each and slices of bread and in the middle the cheese, eggs and dish of greens. We then squatted on the floor pulling the cloth over our knees for napkins. I hastened to take a few mouthfuls from the center dish before too many forks had dipped in and then I confined my meal to bread, eggs and cheese. I had my own camp bed so I spent a comfortable night. The next morning it was again cloudy and windy but I was determined to come on, as it was only three and one-half hours further. The road as I have said was bad, but we finally reached here and soon warmed up in Miss Mianzara's comfortable room. Last evening we went to meeting. About twenty-five were gathered in an "Upper Room." The number of Protestants here is small, but Miss Mianzara's work is not confined to them. She has a school of sixty girls. They have just bought a field and this summer they expect to build a chapel.

CONSTANTINOPLE, April 26th.

It was my intention to make this a journal letter, but after leaving Chalgara I was so busy I did not have any time for writing. Two of our missionaries, Dr. Barnum and Mr. McNaughton, met me in Chalgara, and both gentlemen were invited to speak in the old Armenian Church.

On Thursday morning we started for Monradchai. Here there are about ninety-five Protestants. The pastor and his wife seem to be doing a good work. There is no Protestant boys' school but a girls' school, which, however, is in danger of being closed, for the teacher gets so little she cannot live on it. There was a general service at which both gentlemen spoke, and I had a meeting with the women. In all about one hundred and fifty were present, most of them Gregorians. We spent two nights in this village, and then went on to the "Yulahs," as they are called. These are two villages within an hour of each other. A company of men from both villages came out on horses to meet us, so we were escorted in in great style. We spent three days in these villages, one of which was Sunday. In both a communion service was held, and in one four babies were baptized. The Protestants in these two villages number two hundred and sixty-five, and they have one preacher for both villages. Next year they hope to have a boys' school in each village, to which only the younger girls go. The

marrying age in these villages for the girl is 12-14. I talked much upon this subject. They all acknowledge it wrong, but I fear will go no further in reform.

At this point we got letters from Constantinople asking us to get home as soon as possible on account of the troubles which were going on here. On our way to the last village where we have work, we decided to spend one night at Yene Bazar, an Armenian and Turkish village, where we have no work. Just as we were entering the village I felt very tired and thought I would not even make it known I knew Armenian, but it was impossible to keep still. Soon a group of women gathered around me, eagerly questioning me on religious truths. I got my Testament and read to them about the Samaritan woman, explaining it as I went along. Soon the bell for their evening worship rang, and we all started for the old church. What was my surprise to see Mr. McNaughton there too, and when the priest had finished the evening worship he turned to Mr. McN. and asked him to preach. The opportunities we had in this village were so unlooked for that I realized more than ever that Christ's followers should be ever on the watch to impart all they could to those around them. We left two Testaments here, though not one woman could read. They said their sons would read to them. The seed has been sown, God must give the increase.

The next morning bright and early we started for Geoldagh. The ride was very tiring, and we stopped under a tree for lunch. The people were much disappointed at our remaining but one night, but it seemed best not to delay longer. Our teacher, Vartouhie, has a large girls' school there. She is a faithful girl and is doing well with her pupils. They looked very clean and I cannot say that for all the villagers. There also a service was held in the old church. This, as you will remember, made the third service in the "old church."

Our next trip brought us to Bilidjik and the railroad. There we bade farewell to our muleteers and mules. In all we had been six days in the saddle. At Bilidjik we found a telegram calling us to Constantinople, so we remained with our friends only the one night. We have three graduates there, and I was sorry not to have a longer time with them.

On reaching Constantinople we found many of the rumors we had heard true. Saturday morning we were awakened by cannonading. Saturday and Sunday the running of all boats was stopped and passing the bridge was forbidden, so we were prisoners each in our own quarter of the city. To-day, Monday, however, my brother started out to get across to the other side, and as he did not come back we conclude he was successful.

SOME INFORMATION ABOUT THE KINDERGARTEN AT
BROUSA

BY SATENIG OZOUNYAN

A FEW weeks after opening our kindergarten sickness spread among the children in town, and many of my children had the measles, and one of them, who was five years old, a sweet little girl, died leaving her mother in great grief. For about forty days we had very few children. Besides the sickness there was another reason. This year the Armenian Gregorians opened a new kindergarten; they have a trained teacher and their priests persuaded the parents not to send their children to foreign schools, but to their own national schools, therefore some of my children went to their kindergarten. Now I have about thirty-two children. This year the Turks also awoke up to be educated and they opened a kindergarten, but they have not a trained teacher, so their teacher came to my kindergarten for a few days and she thinks she learned many things. She will have some of the kindergarten materials and some kindergarten books to read, and with these she will work. One day when she had three pupils she brought them to my kindergarten to see what my children do. They were very much pleased to do everything with my children, but everything came very strange to them, because they don't know even how to march. I hope they will learn by and by if their teacher learns first. In Brousa everybody speaks Turkish; Greeks, Armenians, Turks of course, as it is their own language; but in kindergarten I don't allow the children to speak Turkish, because they are Armenian and must learn their own language, but when they go home their parents who don't know Armenian speak Turkish, so the children have great difficulty on that account. Many of my children are very clever, whatever I teach them they catch very quickly, but they are very restless and naughty sometimes, especially the boys. My kindergarten has a supply of materials. I teach reading and writing also to my oldest children, who are seven and eight years old, because their parents are very anxious for them to learn in the kindergartens these. Some of the children are very funny, especially one boy six years old, who before reciting his lessons wants to kiss his teacher and after he recites again he wants to kiss her. He is a very sweet boy.

There is a little girl six years old who is very interesting, she is very clean and tidy, she doesn't want that one of the children may touch her skirt, and she doesn't like all the boys, only those who are pretty and clean.

All around our school we have narrow garden; as the spring has come, the children would like to have some flowers, so I charged each child to bring ten paras to buy some seeds so as to have different kinds of flowers.

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HISTORIC DAYS IN MARASH

(Letter from Miss Welpton, of Marash, dated April 22, 1909.)

You will all wish to know as much as possible about how things are with us, so I write you all in one letter to be passed around.

Weeks before this reaches you the papers will be full of events in Turkey. Telegrams have doubtless early this week gone from Mr. Peet to the Board from all our stations. We sent him one on Sunday saying, "We are at peace"—speaking only of ourselves, not of our people, for they were still in great fear all day Sunday. The very first intimation of trouble came to our ears on Saturday morning. But the day before, when Dr. Lee and a visiting English colonel called upon the city governor, word had come that the Parliament was at variance. I'm sure your papers will have given you by to-day more definite knowledge of what the variance was, and how it was settled, than we shall have till we get it from America!

Misses Blakely and Buell had made a trip to Zeitoon, and reached Marash on Tuesday evening. My plan was to go to Fundujak and Dere Keyu on Saturday. Accordingly, Saturday morning I asked about an animal from one of those villages to take me. Two men who do work for us were on the lookout for a trusty muleteer and mule. Both came saying that in the night, Friday, alarming reports of trouble had come, and that the men from all nearby towns had fled to their homes in the night. Our men assured me it would be impossible to get anyone to take me, and gave it as their opinion that every person was safer in his own home than on the

road. We did not put much faith in the idea of trouble, but I gave up my plan. The English gentleman of whom I spoke had started for Zeitoon Saturday morning, and just before mounting was with the Lees on their veranda, and remarked, "All seems quiet enough now." Dr. Lee left about the same time to go up to our little vineyard house.

Upon giving up the little trip to the two villages, I decided to go with Mrs. Lee at half-past eleven to the vineyard and spend Sunday there. It was fully nine o'clock when I left her house with our arrangements all made, and every sign of peace and quiet was in the beautiful spring morning air and scene.

Going to Miss Salmond's house, I was at work with her cook on things for dinner and Sunday meals. Stories began to come in that there was trouble in the markets. A girl came crying with a report that the four native men who had gone to Adana to attend the meeting of the Native Union of our churches had been robbed and killed. Girls who had gone from the Orphanage to spend a few days with friends in the city, came crying with the rumors of shooting and other trouble. I paid very little attention to any of it, and tried to calm the excited cook, and to quiet the girls. Then I came back to the college to tell Miss Blakely I should not go to the vineyard, but stay to help keep people quiet and reasonable. Found the college door (yard door) firmly bolted as at night, and people weeping in the yard. Almost the same time Mrs. Lee came in saying their people were greatly excited, and people were coming from the neighboring houses asking to be kept in the mission premises. One family suddenly dropped down over the wall into the Lee yard bringing with them a child all broken out with the smallpox.

Mrs. Lee, too, had decided not to go to "Hill Top," but to send for Dr. Lee to come home. Then a difficulty arose—no man would go to carry the message. Mrs. Lee got out her horse to go herself, and persuaded a man to walk beside her. But they were stopped by guards a few rods away from our houses, who said their orders were strict to shoot down anyone passing that way. Mrs. Lee explained the situation, and obtained at length two Turks—neighbors—to go and carry the message. These made a detour to avoid the guards, and in about two hours Dr. Lee was here, bringing also the orphan girls who were there for vacation. The probable reason for stationing guards at the place was the fear of warlike Zeitoon men coming in suddenly and giving trouble.

Also there was on the part of the government every effort to restore confidence, order and quiet. That is the great striking and hopeful difference between this affair and that of thirteen and a half years ago. Then the

government set the people on; now they restrain and control them. Then the appearance of soldiers was a signal for plunder; now it is the sign of peace. Great credit is due the Marash officials and troops that quiet was so soon restored.

During the day thirteen wounded men were taken to the German hospital, some of whom died that night and Sunday. We keep hearing of others, who were either traveling or in villages, who are said to have been killed. We believe nothing until forced to do so. Sunday morning part of our household went to the nearest church to Sunday school; but by afternoon the feeling of fear ran so high again the bells did not ring for church and no service was held. Again, also, neighbors came asking to stay in our yard. We gathered in our school parlor for a short service, and had the orphan girls from Miss Salmond's house over. The youngest orphans always have a meeting Sunday afternoon conducted by one of our girls. That took place as usual down stairs.

Naturally one of our great desires was to get word from Adana, where the annual meeting of the mission is being held. From Marash, Mr. Macallum and Misses Salmond and Ainslie went, leaving here on Thursday, April 8th. A telegram left our premises Sunday morning to be sent them; but later we learned that it did not reach the telegraph office through some carelessness in passing it from our men into the hands of a Turkish neighbor. All Monday we waited for word from Adana. On Tuesday came a telegram saying, "From the Americans, Rogers and Maurer are killed. The rest of us are safe. Order is gradually being restored in the city. We are waiting news from you."

To-day we wait for the mail with unusual eagerness. There is no word of it yet or of when it may come. Telegrams came on Monday from the American consul at Aleppo and Aintab, asking of our welfare. Tuesday brought also a telegram from the English consul at Adana.

Tuesday evening Dr. Lee made a call on the governor of the city, and found the streets entirely quiet. He was told that a guard had been sent us; but there had been some mistake about their getting here. At once five blue-coated soldiers were sent up to spend a few days in the seminary yard, which is our way of approach to the two houses on the other street. Some sounds have taken on a new meaning to me. The creak of the street door brings a little anxious start—what news is being brought; who comes—spring involuntarily to my mind. But the bugle is the sweetest music. Never before have I appreciated the bugle and its strange tones in this land. I think I shall always love it now because of the sense of peace it gave me as it sounded the clear call of the hours all Saturday night! It seemed each time to say, "All is well," and it helped me to sleep quietly.

There are reports of villages burned and plundered, and some wounded men have come in from a town a day or two away. We do wait eagerly for the truth about all the places.

Yesterday morning our Turkish friends, a teacher and wife and daughter called at all our houses. The man came first with a "bridge and road architect," and we had an interesting conversation. Both are intelligent men, who would scorn to take part in an outrage. They feel disgraced at these events, and say what we all know, that it is the result of ignorance and fanaticism.

Then the mother and daughter came and expressed the same ideas. There are thousands of these enlightened men all through the land, and the day is coming when right will prevail in Turkey. Mobs can be found doing violence in every land.

We must all take new heart of hope for Turkey and believe the best. She may have before her more than one great struggle up toward light and truth and liberty. But she is struggling upward, and will one day reach the goal and stand freed from ignorance.

We wait for word from the different villages where our girls are teaching. Our chief anxiety has been for these. This morning a letter came from one of the teachers. On Tuesday Dr. Lee received a letter from the preacher in Fundujak. Dr. Lee was told by the governor of Marash on Tuesday that a company of soldiers had been sent out to guard Fundujak and Dere Keuy. We hear of no disorder in those places. Fugitives from many other villages have gone to Fundujak, and their difficulty is to get food for so many people. Bread is being sent out from Marash.

SPECIAL SERVICES IN PEKING

BY MISS MARY H. PORTER

PEKING, CHINA, March 21, 1909.

WHILE a large number of Chinese friends and two or three of the missionaries from here have gone to the afternoon service at the Methodist Episcopal Mission I will take the quiet hour at home to tell you something of the last week. Mr. Goforth began meetings here a week ago to-day and closed Friday evening. To-day those at the Methodist Episcopal Mission have begun and are to be carried on for eight successive days. Their audience room is larger than ours, and their number of students more than twice as great. They have three or four hundred in the university, young men and boys, and two hundred in the different grades of the girls' school.

The gentlemen from that mission were most helpful in the meetings here. Indeed, in many ways we realize how truly the other missions sympathize with us in our dearth of workers, they respond so heartily to any request for especial aid, or, as in this case, proffer it freely.

Mr. Goforth gave the last Sunday's services chiefly to accounts of the great work in Korea and a recent series of meetings in Hanking. On Monday he spoke of things which hinder the work of God's spirit, and along much that line until Thursday and Friday when his subjects were Faith and Prayer. His manner is quiet, earnest and forceful; his Chinese of narrow range and very colloquial. His simplicity of faith and quiet waiting for God's work help him to carry on such meetings week after week without breaking down under the strain. Our church was revived, many brought to earnest desire for more power and consecration in their service, but here was no great and general awakening such as we longed to see except among the pupils in academy and college. The girls had been growing in spiritual things since the meetings of the Week of Prayer, and were well prepared to enter into the deeper experiences which should come with such united prayer and continued attention to the things of the inner life. The teachers were at once watchful and sympathetic. Very sincere in desire to have the pupils taught of God, and very anxious that they should not mistake mere excitement and emotion for the working of the divine power. They were happy in their guidance, and while there has been much confession of sin, old grudges buried and a new spirit of love awakened, there has been a minimum of excitement and very few hysterical demonstrations. We have had none of the distressing confessions of sins which should be told only to God and the parties injured. To our own comfort Mr. Goforth made his own judgment in this matter clear from the first, saying that sins against one's neighbor should be confessed to him, those against God only, which no human friend knew, to God alone. Had the church as a whole received what the dear girls have, our thanksgivings would be beyond telling; as it is, we wait in hope believing that seeds have been planted in many hearts which are yet to bring forth the fruit of true penitence and renewed consecration. There has been no effort in these gatherings to reach the great numbers about us who know nothing of the truth; all the preaching has been to professed Christians, in the full conviction that when the church is aroused its members will go out in faith and power to seek others.

Our pastor and his wife have been much burdened for the church, and it is beautiful to see how they plan and work together for its upbuilding. Their home life is a model of mutual helpfulness, and we are happy indeed in having those so worthy of respect as leaders. Miss Chapin may rejoice to

think of the fruits of her labor in this lovely and beloved pastor's wife, the Dorcas of the school. She came to Peking from Miss Morrill's and Miss Gould's school, and I believe they too are watching the development of her character under the heavy family and parish cares. She has five children, the eldest a little girl, all the others boys overflowing with life and spirits.

A fortnight ago Lord William Cecil and Lady Florence were again guests at the British Legation, and, as two years ago on their first visit, the missionaries were invited to meet them at Lady Jordan's. They came out this time at the urgent request of the Oxford and Cambridge Committee, which has recently been organized and whose object is to devise and carry out some large scheme for the aid of Christian education in China. After the evening at the Legation, it seemed most desirable that there be further consultation, so another meeting was called at Dr. Lowry's. Lord William Cecil (you remember he is a son of Lord Salisbury, a clergyman) gave us a statement of the general thought of the committee, and asked frank expression of judgment as to the desirability of establishing a university, strictly for post-graduate work, in Peking. There was much interesting discussion, and many points of importance were brought out.

March 29th.—A week has passed since I wrote the earlier pages, each day full in one way or another, and most of them given to the revival meetings at the Methodist Episcopal Mission. Their church is larger by half than ours, but was almost as well filled as ours had been the week before. There seemed less really deep feeling at first, but before the close there were not a few who received real help. Mr. Goforth left yesterday for England, *via* Siberia.

I went yesterday to a village where two of the Bible women were having a Station Class, and enjoyed very much a few hours with the circle there. The morning service was conducted by one of the two church members in the place. He had not expected to lead, but took the care as the one appointed was ill. He read a few verses from the third chapter of Colossians, and gave a ten-minute talk on the clause "Christ, who is our life." It was simple but by no means shallow, and seemed to come from a full heart. He asked anyone who wished to add a few words as he had given a most meager exposition of a great theme. Of the ten men present from neighboring villages, eight spoke. Four or five of them quoting Scripture and bringing out some phase of the subject Life, ours only as we are united to its source. The other mentioned some personal or family need as subject for prayer. I knew only one or two of the men besides the deacon at whose house we were gathered, and was as much surprised as pleased to find so many who really seemed to know something of the "Life which is Life indeed." I could but wonder if there were many farming communities in

Christian lands where the same number of men with no more training than these would have been as ready to help in a service, and could have done it with so much simplicity and propriety.

The references to the meetings in the city were most interesting. Several of the men had been in for a day or two to attend, and had received much help. They asked me more than once to beg the academy and college girls "who have been taught of the Spirit" to pray for them. To-day the Congregational Association for our Peking parish convened for its semiannual session. The morning was given to a most interesting discussion opened by two leaders on "Qualification for Leadership in the Christian Church."

This afternoon they had a lecture from Dr. Martin on "New Doubts and the Answers." It was beyond the range of any but the few college and seminary men, but interested everyone because a man of eighty-two years, noted as a scholar and writer, gave it. Dr. Martin came into tea with us before he left the compound, and was as full of interest in old and new friends as always. A very remarkable old man. Sweeter in spirit and just as keen in intellect as when younger.

GLIMPSES OF LISBON

BY MISS EMMA C. REDICK

To the Christian Endeavor Societies of Kansas:—

I HAVE been here almost a month, and have enjoyed it very much. The weather has been fine, and everything looks beautiful. Lisbon is a beautiful city, and owing to the steep hills everywhere, fine glimpses of the city and river are often seen. I began the study of Portuguese as soon as I came, and have been busy with it. My teacher is an English lady who has been here and knows the language well. Last week she was ill, but Miss Stover, who has been here a long time, helped me, also our landlady.

But we have done some sightseeing. There are many interesting historical places to visit. At St. Vincent's Church, which has much beautiful mosaic work in the interior, we visited the room of the royal tombs. The remains of the late king and crown prince have been on exhibition until recently, but we saw the remains of the present king's grandfather, and the caskets and decorations of many of the royal family. Another day we saw the church of Geronymous. In the chapel, which was built for the benefit of navigators, Vasco da Gama and his companions prayed before they sailed for India. The present church and monastery were built on the site of the chapel. Now about a thousand orphans of the better class live here. They have plenty of room and seemed to be enjoying life when we saw them,

although it seemed such a solemn place in which to bring up children. It was all very interesting. The same day we saw the church, we saw the royal coaches; heavy things, overloaded with gilt decorations and pictures. The present king's carriages are not at this place, and most of the coaches on exhibition are no longer in use.

We hope soon to get some word that may release Mr. Stover from all anxiety and allow him to go back to Angola, where his work has been so many years. It is proposed now that Miss Helen Stover and I go May 1st with Dr. Hollenbeck, who is now here for a few days before sailing. I should like to get a little more Portuguese before going, but I am so anxious to get back to Ochileso that I would rather go now. Then it is the best time to travel, both on the steamer and for the interior journey. We cannot know definitely until to-morrow whether the American Minister thinks it safe.

After the meeting yesterday we went for a long drive through the country. We had many fine views of the city from different points, the river valleys and mountains. We enjoyed every moment. This morning Mrs. Stover and I went to the Church of England service. They have a nice, comfortable church with a real English garden adjoining, which includes the graveyard. This evening I will go to Portuguese meeting, partly to see how much of it I can understand, and partly because the meeting is always so hearty and the singing so good. This meeting is in charge of Mr. Swan, an Englishman whom we knew in Africa. He and his wife and assistant are now doing evangelistic work here, as Mr. Swan's health would not permit him to return to Africa.

I will try to write you soon after I reach my destination at Ochileso, and I am sure you will be glad to learn of the progress that has been made there. I look forward to that place as home now, and shall be glad when the rest of the journey is ended.

LISBON, PORTUGAL, April 25, 1909.

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MICHIGAN	342 22		
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Receipts for the month	\$4,494 46		

MISS FLORA STARR, Ass't Treas.

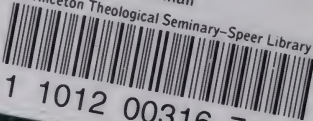
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